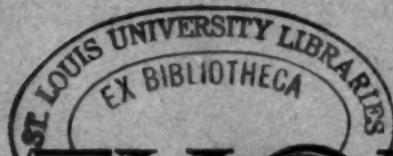


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CATHOLIC MIND

November-December, 1958

The Catholic "Threat"
Censorship and Prudence
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CATHOLIC MIND

56th Year • An America Press Publication

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With the collaboration of
the AMERICA staff

EDITORIAL OFFICE
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New York 25, N. Y.

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BUSINESS OFFICE
70 East 45 Street,
New York 17, N. Y.

One Year—\$3.00

Two Years—\$5.00

NOV.-DEC., 1958
VOL. LVI, No. 1140

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IN THIS ISSUE

- Catholicism and the relationship between Church and State is not a new topic for the readers of the *CATHOLIC MIND*. Our July-August issue, for example, carried a discussion of the Church's position on tolerance by the Most Rev. Francois Charrière, Bishop of Lausanne, Geneva and Fribourg. We return to the subject again in our lead article, *A PROTESTANT LOOKS AT THE CATHOLIC "THREAT"* by ALLYN P. ROBINSON (p. 485). The author, a Protestant clergyman, is Director, Greater New York Area, of the National Council of Christians and Jews. His address was delivered during the first Church and State Assembly of the New York East Methodist Conference. Because of its sympathetic treatment of the Catholic position on the Church-State issue, we feel that it will be of more than ordinary interest to our readers.
- The existence of suffering in a world created by an infinitely good God has puzzled men from time immemorial. *LIVING WITH THE CROSS* by GERALDINE CROWLEY (p. 496) is the touching and inspiring story of how a family discovered the Christian meaning of suffering and made of it a channel of grace.
- In contrast to the extreme liberals, Catholics maintain that control of salacious literature is not only desirable but necessary in the interests of the common good of society. Yet, as JOHN R. CONNERY, S.J., points out, censorship by an agency, whether of legal or extra-legal status, must be tempered by the virtue of prudence. Otherwise it may give rise to greater evils than those it is designed to combat. In *PRUDENT CENSORSHIP* (p. 500) a theologian relates the demands of the moral virtue of prudence to the need for protecting society against the purveyor of obscenity.
- "It would be difficult to imagine the Church in our present age without our congregations of religious women," says MOST REV. LAWRENCE J. SHEHAN in *THE SISTERHOODS IN A CHANGING WORLD* (p. 531). To cite one example alone, our parochial school system is "almost exclusively their creation." Yet, in this modern age, the interests of the Church constantly put new demands on the Sisterhoods. How they can achieve the flexibility needed to cope with a changing world is the subject of Bishop Shehan's stimulating address to the recent meeting of the Institute of Spirituality for religious superiors held at the University of Notre Dame.
- There are few problems of greater concern to the Christian teacher than that which arises in the field of sexual morality and chastity. In *THE*

VIRTUE OF CHASTITY (p. 532), A. PLE, O.P., examines the nature of chastity in the light of St. Thomas's teaching on the virtues. He urges Christian educators to promote an authentic virtue which will foster maturity, integration and psychological and moral health. "The educator's task is to . . . lead those over whom he has charge from the rule of the passions to the rule of virtue, from fear to love."

- Our feminine subscribers will probably be drawn to Documentation and the words of **Prus XII** on **MORALITY AND FASHION DESIGN** (p. 539) before anything else in this issue. To stifle premature alarm, we assure them that His Holiness was against neither fashion nor feminine adornment. But, as they are no doubt well aware, there are moral problems involved. "No matter how broad and changeable the relative morals of styles may be, there always exists an absolute norm to be observed . . . Style may never be a proximate occasion of sin."
- Following their annual custom since 1940, the Australian hierarchy issued last September 7 their annual Social Justice Statement. As in past pastorals the bishops aimed at "setting out the moral principles that should guide us in grappling with the various social evils of our time." That singled out for treatment this year is the toll of human lives taken by the automobile. After outlining the "grim story" of Australia's death rate on the roads (and how much grimmer is ours!), the bishops take up the question whether a traffic code is a "mere penal law that does not bind in conscience." After reading **MASSACRE ON THE ROADS** (p. 554), no Catholic, we are confident, will get behind the wheel of an automobile unconscious of his moral responsibility.

Whatever may be the road that will lead us to a sound separation of Church and State, anti-Catholicism is certainly not that road. Protestant hysteria and attack can do more to destroy liberty than any departure from our traditional separation that exists or is projected.

A Protestant Looks at the Catholic "Threat"

ALLYN P. ROBINSON, *Director
Greater New York Area, N.C.C.J.*

I DO NOT believe that there is any American problem in the solution of which we ought not or cannot engage all Americans—Catholics, Protestants and Jews, people of other faiths and people of no faith at all. I must object to the general theme which the committee has suggested for our discussion—"The Roman Catholic Church—A New Threat from an Old Rival?" It confuses the question and it assumes an answer. It suggests an approach that immediately divides and creates

defensiveness. Can we not instead state our fundamental problem in a way that invites all Americans to share in its solution? How can we so define and maintain the relationship between Church and State that religious liberty in America will be assured and religious faith can flourish without preference and without discrimination?

Certainly religious liberty stated as a basic principle will find few in disagreement. Obviously our difficulty is in implementing it. Its re-

*An address to the First Church and State Assembly of the New York East Methodist Conference, June, 1958.

ality has to be hammered out in history where the struggle is marked more often by the lesser human motivation of fear and selfishness than by high principle.

Even men who have fought and suffered for religious freedom when the restrictions of an established church pressed upon their own consciences have lived to deny that freedom to others. The early history of our own colonies amply illustrates that fact. Is it to be wondered at then that, even in our own time, implementations of the principle such as the separation of Church and State finds men differing in their desires and in their interpretations? If, however, we can find a wide agreement upon principle perhaps it will be easier to find ways to work together on the implementation of that principle. I am convinced that F. Ernest Johnson is helpful at this point when he says:

I suggest that the basic principle is freedom, and that the separation of Church and State is a practical policy designed to effectuate religious freedom on the one hand and political freedom on the other. As a policy it grows out of practical necessity, since our population is religiously heterogeneous. Espousal of the separation of Church and State is not the affirmation of a religious principle but acceptance of a public policy designed to protect religious freedom.¹

The practical policy has indeed grown out of necessity. When the

First Amendment was written into the Constitution certainly one of the strong motivations must have been the striking cultural diversity which already existed among 13 founding colonies. Obviously many of them were not practising such separation as far as their own governments were concerned. It was 1883 before Massachusetts eliminated taxation for the benefit of the Congregational Church. New Hampshire did not repeal its constitutional provision for a religious test until 1887. As late as 1846 New Jersey statutes authorized state and local aid to private and parochial schools. And, if one can record the gratifying fact that no state after the first thirteen failed to include in its constitution a provision for religious liberty, in all likelihood it was not only a growing devotion to a principle but reaction to a fact—the heterogeneity of the new populations.

Leo Pfeffer after a scholarly and comprehensive account of Church and State relations here and abroad comes to some firm conclusions in a statement of ten theses. He declares that "separation guarantees freedom and freedom requires separation." He is convinced that "the principle of separation and freedom was conceived to be as absolute as possible within the limitations of human communal society."² Such an absolutist position has its advantage logically (although even Pfeffer fails to carry his logic to the point of dis-

¹ F. Ernest Johnson: "Some Crucial Contemporary Issues," *Social Action*, 11/15/47.

² Leo Pfeffer: *Church, State and Freedom*, Beacon Press, p. 604.

allowing armed-service chaplains.

In the arena of life, however, such absolutism finds difficulty. Not only are there those among us who will disagree in principle (Merrimon Cuninggim, for instance, in his book, *Freedom's Holy Light*, takes strong issue with those who, like Pfeffer, emphasize only the "disabling" rather than the "enabling" aspects of the policy of separation), but, even where the principle is fairly well agreed upon, there will be vast differences in the interpretation of its implications. State legislation and court interpretations have been notably inconsistent. The New Jersey Supreme Court, for instance, ruled in 1950 that the Bible was not a sectarian book and that Bible reading in the public schools did not contravene the first or the fourteenth amendments, whereas in 1953 the New Jersey Court ruled that the distribution of Gideon Bibles by permission of the board of education was a violation of the fourteenth amendment, holding that this Bible was a sectarian document. The decisions of the United States Supreme Court in the Everson, the McCollum and the Zorach cases may be an evidence of the court's own confusion. But the variety of reactions with which these decisions were met certainly indicate how divided we are as a nation when it comes to the implementation of a principle upon which we agree.

But I have been asked not how we can clarify the principle and act

effectively to implement and protect it in our common life, but whether or not it is possible for Catholics, Protestants and Jews to cooperate in this process. Certainly it must be evident to start with that there is some division along religious lines. I do not know of any Roman Catholics who would accept the meaning of "separation" in the terms of Mr. Paul Blanshard. On the other hand (in spite of his own apparent conviction that this is not so), it would seem to me that many Catholics would find Merrimon Cuninggim's position largely acceptable, not only agreeing with him that "to follow [the extreme separationist's] full thesis would require the state eventually to recognize no relation at all to organized religion—and whatever else the American principle means, it has clearly set itself against any such system"—but equally insistent that there should be no organic tie between Church and State.

While a large body of Protestants will come close to agreeing with Mr. Cuninggim's general thesis, a fair number of them will share the more extreme view of Mr. Pfeffer, sometimes motivated, one suspects, more by fear of what they judge to be Roman Catholic intent than by their satisfaction with the position of those who would build the wall so high that it tends to separate the State not only from the Church but from religion.

On a great many questions, as Rabbi Simon Greenberg,⁸ has sug-

⁸ Simon Greenberg: "A Jewish Educator's View," *American Education and Religion*, F. Ernest Johnson, Editor, Harper & Bros., 1952.

gested, one has come to expect great diversity among Jewish leaders, but in regard to many Church-State questions there is remarkable unity. The Jewish community, he says, tends "to agree with those who interpret the Constitution and the American tradition generally in a manner that would make Jefferson's 'wall of separation' between Church and State taller and wider." His analysis as to why this is so is very revealing. He emphasizes particularly the experiences of the Jewish people during the past eighteen hundred years as a minority everywhere developing an "almost instinctive" fear of active, aggressive missionaries, and the unfavorable reaction of Jews to anything that would markedly differentiate their children especially in public schools.

When one knows the facts one can certainly have the greatest sympathy and understanding of this analysis, but what it suggests, of course, is that among other things our determination of these issues in America is complicated by the evil of anti-Semitism. This is not to say, of course, that many Jewish leaders have not based their stand upon high principle.

There will, of course, be some tendency to divide, along religious lines, not only in the general understanding of the meaning of the first amendment, but in the application of the policy to specific situations.

I do not think that we can decide, however, whether or not coop-

eration is possible merely by counting noses on the basis of some statement of the general principle nor upon the basis of whether or not we stand together in supporting or denying some specific implementation of what may be conceived as our basic Church-State policy. We will find at least some Catholics, Protestants and Jews on both sides of almost any statement of the problem. Occasionally, the points at which they stand together are quite amazing. A recent questionnaire on Church-State relations given to a cross-section of Catholic, Protestant and Jewish leaders in Chicago indicated some interesting differences, but in general the answers indicated a support of the status quo. While the overwhelming majority believed in the "separation of Church and State," generally stated, ninety percent of the entire group favored payment of military chaplains while only thirty percent favored payment of chaplains in state universities from tax-supported funds, the latter, of course, a relatively new development.

What We Really Want

Perhaps it would help us if instead of believing that we could and should immediately take sides on these issues on the basis of faith alignment, we would start by asking ourselves as religious people with admittedly different traditions and backgrounds what it is that we really want? Perhaps some fundamental answers to this question

would reveal us to be nearer to one another than we suspect.

Certainly we would like for the church or the synagogue, as the case may be, a climate that would encourage them to grow and to flourish, and we would like for all men the opportunity to achieve spiritual and moral maturity. We would all, I think, like a society in which moral and spiritual values have primacy. If our goals for church and synagogue are primarily institutional ones motivated by our all too human desires for power and prestige, these goals rapidly come into conflict. But, insofar as they are the spiritual goals at the core of the Judeo-Christian tradition, they unite men at least at a basic level.

We immediately, for instance, find a large measure of agreement on the importance of religious liberty. One of the best presentations I have read of the absolutely basic demand for religious liberty was written by a Roman Catholic priest, Augustin Leonard, O.P., in an article published in *Cross Currents*.⁴

Pointing out that in the religious life, while God initiates, it is essential that man be free to say "Yea," or "Nay," Father Leonard declares that "the idea of an imposed faith is self-contradictory." The essence of the religious experience to Father Leonard is that faith is a gift or grace from God, not a truth which

human intelligence can win by contest. It is, he says, "a siege to which it recapitulates, an illumination which it receives." "What God asks," says this priest, "is the homage of a free heart. It is impossible to justify a line of action contrary to God's on the plea that one is working for His cause."

This leads Father Leonard to the conclusion that "the very essence of faith is united to civil tolerance." He is sure that the Church uses the power of the State to its own peril, that the State must not give to the Church "a materially privileged position nor lend it the support of civil constraint, dangerous benefits which often have for their end the enslavement of the Church and result in the hampering of spiritual activity." At another point he adds the warning that "theocracy . . . ends disastrously by nationalizing the spiritual and spiritualizing nationalism."

William Penn was impressed by a similar thought when, emphasizing liberty as the prerequisite of genuine religious faith, he wrote:

I never understood an impartial liberty of conscience to be the natural right of all men, and that he that had a religion without it, his religion was none of his own. For what is not the religion of a man's choice is the religion of him that imposes it: so that liberty of conscience is the first step to have a religion.⁵

⁴ Augustin Leonard, O.P.: "Liberty of Faith and Civil Tolerance"; *Cross Currents*, Winter, 1955.

⁵ "England's Present Interest Considered"; cited by M. Searle Bates, in *Religious Liberty, an Inquiry*; p. 297.

A Starting Point

Here at least is a starting point upon which all of us can agree. Even Pope Leo XIII, some of whose writings have worried non-Catholics, said in *The Christian Constitution of States*, "The Church is wont to take earnest heed that no one shall be forced to embrace the Catholic faith against his will, for as St. Augustine reminds us, 'Man cannot believe otherwise than of his own free will.'"

For Christians Christ himself laid the basis for this insistence upon liberty when He asked men to choose whether or not they would follow Him. But if from this principle Protestants and others draw the further conclusion that civil tolerance is therefore a necessity and that such civil tolerance is best achieved through a separation of Church and State, how far can we expect concurrence from those whose tradition and practice in other lands has joined the State with the Church?

We would seem to have much evidence that many Catholic leaders in the twentieth century look with favor upon separation. John Courtney Murray, S.J., of Woodstock College, has pointed out in many of his writings that the close tie between Church and State, which has existed in many Catholic countries like Spain, has resulted from historical accidents rather than from any inevitable deduction from Catholic faith or doctrine. Pope Pius XII on October 6, 1946, said:

The increasingly frequent contacts between different religious professions, mingled indiscriminately within the same nations have caused civil tribunals to follow the principles of tolerance and liberty of conscience. In fact there is a political tolerance, a civil tolerance, and a social tolerance in regard to adherents of other religious beliefs which in circumstances such as these is a moral duty for Catholics.

The Catholic philosopher, Jacques Maritain, has further developed this same view.⁶

Bishop John Ireland, in a book much quoted by those who are fearful about the Catholic position (*Church and State* by John A. Ryan and Moorhouse F. X. Millar, S.J.) declares of the First Amendment that "it was a great forward leap on the part of the new nation towards personal liberty and the consecration of the rights of conscience." He asks the question:

Would we alter, if we could, the Constitution in regard to its treatment of religion, the principles of Americanism in regard to religious freedom? I answer with an emphatic NO. Common sense is ours. Common justice is ours; a regard to our own welfare and safety is also ours. The broad fact is that the American people are divided in matters of religious belief.

But at this point, oftentimes, the non-Catholic makes an inference that destroys his confidence in the Catholic as an ally in the maintenance of a policy of separation. Insofar as there is Catholic acceptance of it, the non-Catholic is apt

⁶ See *The Rights of Man and the Natural Law*, Jacques Maritain, 1943.

to feel that it stems out of the necessities of life in these United States and he envisions fearfully the day when an America dominated by Catholic power would seek other arrangements.⁷

Separation and Necessity

Why should this be such an obsessive fear? If the principle of religious liberty is basic to all our faiths, must we not admit as F. Ernest Johnson has suggested that the policy of the separation of Church and State has grown out of practical necessity? Catholics no less than other Americans have seen and accepted this necessity. Even as the Catholic Church has influenced the United States so life in this land has influenced the Church. Archbishop Cushing at the Church of St. Paul the Apostle, New York, on January 27, 1958, said:

We cannot be Catholics, however, to the extent of becoming un-American in our political and social life. We are Catholics living in a definite period of time and in definite circumstances of human existence. We serve the Church best by bringing it into close and active relationship with 20th-century America, even while we remain faithful to the principles which form the timeless constitution of the Church, as Christ Our Lord founded it.

Oddly enough, non-Catholics who find it hard to take the liberal statements of present day Catholic prelates seriously, accept unquestioning-

ly some of the most restrictive statements of the past. It is true that Catholics as well as non-Catholics have often given uncritical acceptance to papal documents that are merely *obiter dicta*, or represent statements made at a particular time and place which no longer exist in the original form. I think that present day Catholic scholars will admit that even saints and ecclesiastics can make mistakes. Non-Catholics troubled, for instance, by the Syllabus of Pius IX might do well to read an address given by Rev. James Reynolds in 1952:

. . . we must admit that the language of the Syllabus is exceedingly sharp in tone. Such an admission, however, should not obscure the fact that the content is different from the tone, that all the eighty condemnations are subject to benevolent interpretation. For instance, one of the condemned propositions, that the Church has no right to use force, has never been clarified. Did Pio Nono mean spiritual or physical force, or both? He and his successors have not said. Another proposition affirming that the Church and State should be separated was condemned because of its universal terms. As Ryan and Millar (*The State and the Church*) observe, the Pope did not intend to say that separation was always inadvisable, for more than once he expressed satisfaction with the arrangement in the United States. What he condemned was the dictum that nowhere and never should the Church and State be united.⁸

⁷ It is perfectly true that even in recent times the Catholic position has been so stated that it lends itself to this interpretation.

⁸ From an address given at the Convention of the Newman Club Chaplains in 1952. Copies

No other nation has worked out a policy of separation of Church and State in quite the same terms as we have in the United States, partly, I am sure, because no other nation confronted with the desire to establish religious liberty has also been confronted with our kind of cultural pluralism. The Catholic Church is not alone in other parts of the world in supporting patterns contrary to ours. The Scandinavian countries and Israel illustrate the kinds of ties between Church and State that history has produced even among freedom-loving people. It is significant that, while the National Council of Churches of Christ is so concerned about the separation of Church and State that it has created a special division to deal with these problems, the World Council of Churches has been almost entirely silent on this issue.⁶ If Catholic leaders in this country announce and espouse a policy contrary to many Catholic statements and practices of the past or the practices that currently exist in other countries why should they be suspect?

Many of the developments in recent years that have filled Protestants and Jews with fear can best be understood on sociological rather than theological grounds. When a religion is vital and dominant within a certain group, it pervades the entire culture of that group in one way or another. When the people of Durand, Wisconsin, some years ago

set up a parochial and a public school as one institution, they were not being directed by the hierarchy to maneuver the proverbial camel's nose. They were rather solving a practical problem. Their conscience demanded a parochial school; their economic needs gave appeal for a tax-supported school. Since at the time there was only one non-Catholic family in the town and this family was indifferent about the whole matter, it made the combination of the two needs a seemingly obvious answer. Later, of course, other non-Catholic families moved in and eventually lodged a successful protest against this infraction of our national policy of separation. In the process tremendous heat was engendered and more than one Protestant saw the hand of an international Roman conspiracy at work in Durand. I happened to be present at a meeting when a Wisconsin Protestant leader announced that he had accepted the chairmanship of a committee to raise a "war fund" to fight the Catholic Church in this connection. He was obviously very surprised when a very prominent Catholic leader present said, "Well, now, look, I want to join you. Don't make it a fight against the Church; a good number of us feel as you do about it."

One can cite similar instances of the way in which a dominant Protestant culture has "taken over" in certain situations. In parts of the

of the full address can be secured from the Reverend J. Desmond O'Connor, St. Thomas More Rector, Durham, New Hampshire.

⁶ *The Social Thought of the World Council of Churches*; Edward Duff, S.J.; pp. 236-39.

South even today school assemblies begin with Southern Baptist worship services. The Baptists are not conspiring against Catholics and Jews. They are largely unaware that they exist. As the South changes, as it is changing, a more heterogeneous population will demand a stricter adherence to the policy of separation.

I am convinced that only an almost paranoid fear, or a deliberate and powerful anti-Catholic bias will keep us from working with American Catholics as we try to solve the problems of Church-State relations. Unfortunately, both exist among us. I know personally of an offer made sincerely by a Catholic priest whom I know well to go to work on a situation in his state that was brought to his attention by a national organization that exists to promote the separation of Church and State. He asked for and was promised certain data which he never received. The head of the organization explained later that he had been too busy. Is it possible that some of us are unconsciously more attracted by the anti-Catholic elements in this issue than by the issue itself?

The Roman Catholic Church certainly does not need my defense and I do not consider that my role, for many within the Church are much more competent for the task. What I am pleading for is that we do not turn aside from potential allies on the one hand or indulge in an anti-Catholic crusade that would

give strength to reactionary forces and undercut the Catholic leadership that is devoted to the principle of religious liberty and to the American policy of separation.

Whatever may be the road that will lead us to a sound separation that will make freedom secure and at the same time allow religion to flourish and to strengthen our institutions, anti-Catholicism is certainly not that road. Protestant hysteria and attack can do more to destroy liberty than any departure from our traditional separation that exists or is projected. Roman Catholics in this country have suffered many of the discriminations meted out to minority groups, often not so much because of their faith as because of the fact that large numbers of them were among the later arrivals on these shores and they were among the dispossessed of their native lands, Ireland, Poland, Italy. The scars of this experience are not removed in a single generation.

It is true that objectively Catholics have won their way in America, but if the aggressiveness, the seeming aloofness or exclusiveness offends us, what worse reaction on our part could there be than to deepen the hurt and add to these inevitable reactions to an imposed sense of inferiority or restraint. Under attack, Catholic institutions might thrive, as institutions have a way of doing, but the spiritual growth and the freedom of all of us would be diminished. Anti-Catholicism is a danger-

ous threat to the democracy which separation would supposedly defend. Anti-democratic Catholics, like anti-democratic non-Catholics, can be cured only by more democracy, not by less.

To be sure, fear of the Roman Catholic Church or stereotyped notions about the Church's position are not the only blocks to a cooperative approach. Far too many Catholic leaders deeply schooled in the philosophy of another century and another set of circumstances have been slow to adjust themselves to the fact of cultural pluralism. Even though the self-sufficiency and "ghetto mentality" of many Catholics has met with increasing self-criticism in recent years,¹⁰ much of the lack of communication must be blamed upon Catholics themselves.¹¹

The Problems We Face

But the difficulties are dwarfed by the problems which we face, problems which demand cooperation. Will we continue to believe that religion with its understanding of the dignity and worth of every individual is the cornerstone of human liberty or on the basis of our fears will we be forced more and more to join hands with the secularists who see religion largely as a problem which they are willing to remove? Will we believe and will we more and more prove that in spite of important re-

ligious differences we can have a basic civic unity in America, or will the brotherhood we seek seem to depend more and more upon the secularization of our institutions? What strange things can be done in the name of brotherhood if that brotherhood seems to depend upon destroying diversity! If we move in that direction it would not be the first time that men moved by an emotion that destroyed reason accepted a form of the very idea they were struggling against.

The situation puts upon us another demand for cooperation and communication. The issue of Church-State relations in the United States will not be settled by the studies of scholars or the pronouncement of church bodies. It will be hammered out in practical experience in community after community across this nation of ours. In our highly mobile communities the issue will arise anew to plague citizens who for generations have taken some of their now-questioned practices for granted. Such situations can create volatile atmospheres which without communication can explode into extraordinary bitterness and ill-will. If we bring to these situations stereotyped notions as to how Catholics, Protestants or Jews will react, we make common solutions that are much more difficult to achieve. If, however, we can sum-

¹⁰ *Catholic-Protestant Conflicts in America*; John Kane; Regnery, 1955.

¹¹ Catholics, of course, are in a peculiarly difficult position on the school situation. Whereas they must object as much as any other group to sectarian teachings in the public schools, their conviction that religion should be an integral part of education makes them hesitant to condemn attempts to introduce religion into the public schools.

mon a basic trust in our fellowmen, the solutions, while they may not satisfy the purist, may achieve and protect the justice and the freedom which we cherish.

Such communication as I am talking about will not gloss over issues. It will not minimize differences. But because it is real communication motivated by love and a desire for justice, it will judge every man and his ideas as an individual without prejudging him on the basis of his group label.

Dean Swift once said that "in religion many have just enough to make them hate one another, not enough to make them love one another," and Merrimon Cuninggim who shares an almost equal suspicion of the Catholic and the sec-

ularist says nevertheless that "when ever men of religious faith interpret our freedom to mean a sense of community, they are true both to their faith and to the nature of freedom."¹²

Many of our difficulties in dealing with any great problem are inherent in human nature, and the political and social factors which express this human nature have a way of influencing theological matters. But it can work the other way, too, and perhaps if we had more religion instead of less and that religion really gave us a sense of the dignity of free men, men of religion could work together and perhaps not be so frightening to the secularists whose fears have not been entirely without reason.

¹² *Freedom's Holy Light*; Merrimon Cuninggim; Harper & Bros., 1955, p. 161.



Unity in Christ

In order that the social apostolate may be truly effective there has to be effected in our minds a transformation. The unity which is ours at the altar rail has to be carried into the field of social endeavor. That is the primary task before the social apostle today. To be effective his apostolate needs a spiritual shot in the arm, a transfusion. That will only come when, conscious of the unity that is ours in Christ, we see the social apostolate as an overflowing into the concrete of the love we bear each other in Christ and act accordingly. It is the mind and heart of each one of us which have to be set right. We must find unity in our approach to the social problems of our time.—*The CHRISTIAN DEMOCRAT*, December, 1957.

God never sends a cross without the graces and strength sufficient to carry it. Our association with the missions has enabled us to see the value of our cross and how it can be used for our salvation and God's greater glory.

Living with the Cross*

GERALDINE M. CROWLEY

BOOTH my boys have Muscular Dystrophy, an incurable progressive disease involving the muscles of the body. As the muscles deteriorate and turn into fat the patient becomes helpless. If the disease is contacted before the age of puberty, the prognosis is usually death before manhood. This my husband and I had to learn to accept and live with and to realize was God's will for us.

From months of confusion and mental turmoil came God's helping hand through the form of wise spiritual guidance and directed spiritual reading. Instead of long-range planning for our sons, we learned to ignore the future and take each day

as it came. With each day the realization grew that God did have a plan for everyone that He creates and this was His plan for us. "Do you know more than God?" was the question that stopped more and more often the prayer for a rearrangement of His plan. Acceptance of the cross that God sends is the most terrific battle, but once that is won then God can show us what He wants us to do. So it was in our case.

Through a talk that I heard one night given by a nun connected with a school for exceptional children I learned of the co-missionary apostolate. This was what I was looking for—the "how" of using the cross

*Reprinted from *Jesuit Missions*, 45 E. 78 St., New York 21, N.Y., July-August, 1958.

that had been entrusted to us. But the boys did not have a personal contact with any missionary so that did not seem exactly the apostolate for us. Then one Mission Sunday a Jamaican Jesuit, Father Maurice Ferris, gave a sermon in our church. As he said, "What we need for the missions is money, yes; but more, we need your prayers, sacrifices and offering of sickness," my interest quickened.

I went in to talk to him. He knew of a missionary fellow Jesuit in Jamaica who would take a personal interest and value highly my boy's offering of his day. By this time Jay was eleven years old and in a wheel-chair. As we as parents were guided spiritually, so we had tried to teach the boys the same acceptance of God's will. We had found that the boys' reactions were guided by the parents' reactions. So Jay was ready to offer his days of frustration, inactivity and loneliness for a missionary.

Thus Father Robert Higgins came into our life. Jay learned to say the morning offering and offer his days for Father Higgins and the Jamaican mission. Each night he examined his conscience and answered the question, "How was your day for your missionary?" If he felt it was not a good one, the next day he tried harder to make it one. He learned to wait more patiently for help when he needed it, to offer up his feelings of frustration when he watched the other boys skate and play ball. He began to realize that God was giving him, a boy in a wheel-chair, a share in His cross, so

that He could use him to gain graces for the missions. Now he had a reason for God giving him this type of life. He knew what his work in this life was to be.

David at seven years of age was beginning to progress in the disease which meant that he was having difficulty going upstairs and needed high shoes to support his weakening legs. Now he too was ready for a missionary or to be a co-missionary as he had something to offer. Through a friend contact was made with the Baghdad mission and David had Father Joseph J. La Bran and a mission to pray for. When he went into braces a year later he had that much more to offer. Each progression meant more to offer for Father La Bran and through his guidance and prayers graces were abundant.

Last year his feet were operated on to enable him to keep walking a possible two years longer. Those days of pain were used for a particular intention of the mission. Pain he had been taught was like gold, precious for God to use. David went into a walking cast after the operation and after a few days of struggling to walk with it he was ready to give up. But when he was told to walk for Father La Bran and use the discomfort for him then he was willing to do it again and again.

Because of the close personal association with their missionaries, what is difficult to do becomes worth the effort when it is done for their missionaries. The personal association is derived from the correspondence carried on between us, and

the pictures that are sent to them showing the boys the type of mission they are connected with. They are given particular intentions to pray for and so they share more intimately in their missionaries' work. When other men come home who have been on the missions and have visited the boys, they have showed them films on Baghdad and Jamaica. The boys gain graces for their missions but we are all given the strength and courage to carry on from the many Masses and prayers that are said for us by these missionaries.

How God unites us all as members of the Mystical Body was shown so clearly by the bond that has been established between an American and an Iraqi family. Sabah Ja'dun at Baghdad College became keenly interested in the boys when Father La Bran told the sodality about David. Father shared his news of our boys with Sabah and he watched with intense interest how God was using them all. So when Sabah became ill with a tumor of the brain, he used his terrible sufferings for my boys and for the Baghdad missions.

When Father La Bran wrote and told us about Sabah and how he had used his sufferings for us it struck me anew how marvelous are God's ways. To think a boy we had never met offered so much for us! God had used our boys as examples to Sabah. He wanted to be like them and he died in perfect conformity to God's will, helped by the example of Jay and David. In trying to express our heartfelt gratitude for Sa-

bah's offering to Father La Bran he in turn expressed it to Sabah's family and thus a bond was established between us. Sabah's family now pray for us for strength to carry our cross and we in turn pray for them in thanksgiving to God for "our" Sabah who has become like a son to us. I wear a beautiful cross and chain that the Ja'duns have given me and in Sabah's library is a statue of the Blessed Mother as our expression of gratitude—two families in completely different worlds united so closely by the cross that God has sent to both!

Dystrophy is a disease of progression and consequently there are many adjustments for the boys to make and for us as parents to make as the disease progresses. God never sends a cross without the graces and strength sufficient to carry it. Our association with the missions has enabled us to see the value of our cross and how it can be used for our salvation and God's greater glory. The encouragement from their missionaries and the tremendous joy the boys receive (and we all receive) when they are able to see the fruits of their offerings makes it all worthwhile. To see the look of delight on Jay's face when one of the Chinese boys in Jamaica that he offered his days for as his particular intention was finally given permission by his pagan parents to enter the Jesuit order was a joy to behold!

When Father La Bran and Father Higgins come back on furlough from the missions we will not open the door to strangers but personal friends

who have given us the incentive and on a "co-missionary" apostolate at the strength and courage to carry home.



A Cardinal Looks at a Mosque

A friend of Cardinal Lavigerie, Archbishop of Algiers and founder of the White Fathers, once said to him:

"It has been observed that every time Your Eminence passes a mosque you turn towards the building and bow. Why do you do that?"

The Cardinal replied:

"Because there are two ways in which I can consider a mosque. I can regard it as a temple devoted to a form of worship that my conscience tells me is false, and if, while viewing it from that aspect, I manifested reverence for it I should be disloyal to my own Faith. But, also, I can penetrate deeper than that and can remind myself that for the people who worship in it a mosque is a sacred building dedicated to the service of God. Consequently, when they assemble therein they are obeying a dictate of conscience. Therefore, while I regret that they are adhering to what I, obeying my conscience, reject as an erroneous religion, I acknowledge that when they pray in a mosque they are doing what they believe to be the will of God; and since I respect them for doing that I reverence their place of worship, for to me their mosque becomes a symbol of man's yearning for God. That is why I bow to a mosque."—Edwin Ryan in the TABLET, June 28, 1958.

No censoring agency should function like an over-protective parent. It is the individual who sins and it is the individual who avoids sin. Protection should never be carried to the point where it interferes with the education of man's moral faculties.

Prudent Censorship*

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THIS section of the panel is devoted to the role of prudence in the censorship of art and literature. Although the principles set down here would pertain to all art and literature, I believe the present panel is concerned chiefly with the practical problem of censorship that prevails in this country: that is, the censorship of movies by the Legion of Decency and the censorship of magazines, comic books and pocket-books by the National Office for Decent Literature. This latter organization, I believe, confines its con-

cern to the circulation of objectionable literature among youth.

Prudence and Art

Before we take up the problem of censorship itself it will be necessary to distinguish the function of prudence from that of art. For purposes of convenience we will use the term art in a broader sense than it is used in the title of this panel so that it will include literature as well as so-called fine arts. St. Thomas, following Aristotle, defines prudence as *recta ratio agibilium*, art

*An address to the annual convention of the Catholic Theological Society of America, St. Paul, Minn., June 26, 1958.

as *recta ratio factibilium*. Although he considers both prudence and art virtues, he maintains that only prudence is a virtue in the fullest sense of the term. The reason is that only prudence is aimed at moral goals; it teaches one how to practice moral virtue. Art equips one with an aesthetic or a technical know-how. It teaches one, for example, how to be a good doctor, a good carpenter, or in the more common usage of the term today, a good actor, a good painter, a good writer. In other words, it effects some physical or intellectual good. Prudence is aimed at moral good; it teaches one how to be a good man.

It follows from this analysis that the artist, as artist, is not *per se* aiming at moral good; he is interested only in producing a piece of art. This does not mean, of course, that the artist may not have some extrinsic goal, even of a moral or religious nature, in his work. He may, for instance, want his work to have some moral or religious impact on those who receive it. Just as one may practice one moral virtue *ex objecto* and another *ex intentione* (e.g., one may practice abstinence or almsgiving out of a motive of charity), so one may practice an intellectual virtue with some moral purpose.

But it is important to keep in mind that the moral purpose is extrinsic to art, just as the motive of charity is extrinsic to the virtue of abstinence or mercy. Abstinence and mercy have their own definitions and their own norms. Nor will the

motive of charity turn into abstinence or mercy what is not abstinence or mercy. Similarly, art has its own norms, and a religious or moral goal will not of itself make something a work of art. Although the agent may be practicing a moral virtue in this instance, he can in no sense be said to practice the intellectual virtue of art. He may be a very good or a very pious person but he is no artist.

On the other hand, just as a good intention will not make art, neither will a bad intention of itself destroy it. The intention of the artist will not necessarily interfere with his art. Neither will the character of the artist necessarily detract from his art. The artist may be depraved in character or his intention may be evil but he may still be capable of executing a masterpiece. Just as a man may be a first class surgeon or a first rate atomic scientist without being a good man, so a first rate artist may not be a saint. The surgeon may be a very greedy person; the atomic scientist may devote his technical knowledge to the service of atheistic communism. Both are to be condemned; but they are to be condemned not because they are deficient in art or science but because they are deficient in moral virtue.

This is not to say that the artist may not be distracted by his intention. He may be more intent on religion than on art. Worse still, he may be more intent on immorality than on art. This is particularly true when he is producing for mass con-

sumption and for profit. His intention in these cases may actually interfere with his art, and this is precisely because the immoral appeal, and even the religious appeal, is more universal than the artistic appeal, and hence more profitable.

It is for this reason that the product even of a good artist may be vitiated by his intention. And this is the reason why a censoring agency that does inhibit immorality in art can indirectly do a service to the artist and art itself. It can prevent an author from being distracted from his artistic goal. I believe this accounts for the rise in the artistic level of the movies that followed upon the introduction of the Legion of Decency. In raising the moral standards of the movies, it affected indirectly their artistic level. On the other hand, a trip through some of our religious goods stores will convince us that there are as many sins committed against art in the name of religion as in the name of immorality. Ultimately, of course, it may not be either religion or immorality as such that distract the artist from his art. It may be nothing more than profit.

Just as the artist, *qua* artist, is not interested in morality, neither is the prudent man, in so far as he is exercising the virtue of prudence, interested primarily in the progress of art. He is interested first of all in moral progress. His first interest is not in the artistic value of a work but in its moral impact. And since moral good takes precedence over physical or intellectual good,

prudence and the other moral virtues will take precedence over art or intellectual virtue.

Moral Virtue Supreme

I believe it is this subordination of art and intellectual virtue to moral virtue that provides the basis for the charge of anti-intellectualism that is sometimes raised against censorship. Certainly, art and intellectual virtue are inferior in stature to moral virtue, and moral virtue may not be sacrificed to either, at least where the alternative is sin. But to accept and maintain the supremacy of moral virtue is not to condemn art or intellectual virtue. When a work of art is condemned on a moral basis, the judgment does not of itself reflect on the art. It is not opposition to art but opposition to immorality that dictates the condemnation. There is no opposition between intellectual and moral virtue.

There can be no doubt about this hierarchy of virtue. Moral virtue must be supreme. Where there is question of something intrinsically evil, then it is clear what prudence demands of the individual; he must dissociate himself from it completely. But art as such cannot be put into this category; it is not intrinsically evil. Although it may have evil effects, it is a good in the physical order. The task of prudence, then, is not so easy. It must evaluate the bad effects of a particular production and balance them against the expected good. This means that although prudence as such is not primarily concerned with artistic val-

ues, it cannot ignore them. These values may have to be taken into consideration in judging the morality of contact with a particular work of art. We can illustrate this with the example of artistic representations that would be sexually stimulating. In making a prudent decision to read or not read a book that may have certain stimulating passages, the artistic value of the work is a very important consideration. It may make the difference between a perfectly legitimate act and one that would have to be classified as sinful.

Authors who write on this subject sometimes draw too sharp a line between art and prudence. Certainly these two virtues deal with different values, and moral values take precedence, but one can no more ignore artistic values in moral decisions than he can, for example, ignore medical values. Thus, prudence would dictate that certain touches could be indulged in legitimately for medical purposes that might at other times be sinful. Similarly, prudence may dictate that certain reading may be engaged in for artistic purposes even though it may be sexually exciting.

One cannot conclude then that because a work is sexually stimulating it must be proscribed either for personal use or for the use of others. It is very true, of course, that a personal decision in this matter is much easier to make than a political one. The individual understands his own reactions and can determine for himself the value he wishes to get from contact with a work of art that may

be sexually exciting. But when the decision must be made for others the task becomes far more complicated. Besides a knowledge of the stimulating power of the work and its artistic value, he must try to estimate the way in which the people for whom he is making the decision will receive the work.

It is this problem that forces the various classifying agencies to separate those for whom the service is being performed into different categories and to make a separate judgment for each. One can presume, for example, that children will be attracted by the more superficial values. The artistic value, which will appear at times only after mature analysis, will escape them. For the mature adult, on the other hand, the artistic value may be predominant. The prudent man is not expected, of course, to be an artist himself. He may have to depend on others for an estimate of the artistic value of a work. But if he does expect to make a prudential judgment, he must take this value into account.

Role of Prudence

We are now in a position to consider the role of prudence in the censorship of art. When one relates prudence to censorship, the presumption is that the censorship is aimed at moral goals. Otherwise, the moral virtue of prudence does not come into play. Strictly speaking, a certain censorship might be instituted that would have art itself as its goal rather than morality. To raise the cultural level of a com-

munity, a board of censors might be appointed to prevent the public sale, exhibition, etc., of any works that did not meet certain artistic standards. Thus, a kind of censorship would be established over works which did not meet these standards. In a sense, every museum, every art exhibition, every publisher or producer exercises in varying degrees this kind of censorship. But censorship of this kind is related to the virtue of art rather than the virtue of prudence. In other words, it has nothing *per se* to do with morality. If a work which happens to be obscene is rejected, it is not because of its moral impact but rather because it has failed to meet the artistic standards of the censors.

It would be impossible here to go into a lengthy discussion of the psychological process by which one arrives at a prudential decision. Briefly, it involves three separate functions: counsel, judgment and precept. This means that one who wishes to practice moral virtue (or avoid moral harm) must first initiate an investigation of ways and means. The amount of investigation necessary will depend on the demands of the individual case. But whatever may be the extent of the inquiry, it must eventually lead to a judgment regarding the best means to achieve the goal.

Here it might be advisable to point out that since prudence deals with contingent judgments, it will not give a perfect guarantee against speculative error. But the fact that the prudential decision may con-

tain speculative error does not mean that it takes its origin in ignorance, as one author recently insinuated. The purpose of the investigation is to remove ignorance as a source of error in the prudential judgment. If the whole process is carried on under the guidance of a well-ordered appetite, speculative error will be reduced to a minimum. So, although of itself the prudential process will not lead to a certitude that will rule out all possibility of error, it will give that kind of certitude which is possible in contingent matters.

To practice virtue it is not sufficient, of course, to stop at a judgment regarding the best means to achieve it in a particular situation. One must ultimately act. The prudential precept, therefore, is the climax of the process and the most important function of the virtue. But since a discussion of the precept does not pertain to our purposes there is no need to delay on it.

If art were intrinsically evil, or if the evil effects of art in general far outweighed any good that might come from contact with it, the function of prudence in relation to art would, as we have already indicated, be very simple. Art would be outlawed by the individual just like homicide, and in all probability, it would be outlawed by society itself. We know from history that some philosophers seemed to take the attitude that art should be banned from society. Plato banned the artist from his Republic, and he has had his followers throughout history from some of the early

Christian Fathers down to such disparate personalities as Bossuet and Rousseau.

Most thinkers, however, have considered this an extremely harsh judgment of the arts. Although they recognize the evil influence that the arts can exercise, those who follow the Aristotelico-Thomistic tradition also recognize the important contribution of the arts, and indeed their necessity in human society. The question raised today is not whether to extirpate the arts but whether to control them. The issue is formulated in terms not of exclusion but rather of supervision and control. Do moral considerations call for some kind of control over art?

The Basic Disagreement

The presumption in any decision to control or supervise arts is that they can exercise an evil influence or impact on the receiver. Unfortunately, it is here that the basic disagreement between those who advocate censorship and those who oppose it begins. There are those who deny that art has any capacity for influencing the mature adult for evil. By the time people reach adulthood, they have already acquired good or bad habits. If their habits are good, they will not be affected by immoral art. If their habits are bad, the evil that results will be traceable to these habits rather than to their contact with art. Although this group would admit that the young and immature, who are still pliable, are more open to evil influence, they maintain that the capac-

ity of art for exerting evil influence is insignificant when compared with such other influences as home, school and church in the development of the moral personality. Where evil conduct exists it will be due to a failure of these influences rather than contact with evil art.

One can readily admit that it would be difficult, perhaps impossible, to trace a particular crime or vice to exposure to the movies rather than to some more serious failure in the home, school or church influence. But anyone who has witnessed a movie, read a book or looked at a magazine knows that he can be affected by it. I suppose the most obvious illustration of this common experience is the sexual stimulation that can arise from contact with such sources. Everyone knows that commitment to such a stimulation is easy. Unfortunately, there seem to be many who do not recognize evil involved in such commitment. In fact, the more uncritical opponents of censorship fail to distinguish between this type of emotional reaction and catharsis, and actually consider it a kind of safety valve. There is no need here to point out the error in this confusion. Catharsis cannot be identified with autoeroticism.

To those who deny that art has an influence for evil censorship is an unjust limitation of human freedom. The question of prudent censorship simply does not arise for this group. Unless there is some moral good to be achieved or evil to be avoided, prudence cannot function. But even among those

who admit that art can have an evil influence there is no unanimity of opinion regarding the means that must be resorted to as a protective measure. I think that all in this group would admit the need for personal censorship over contact with art. Even supposing a very strong will, everyone knows that there are certain representations that are so devoid of any distracting value that it would ordinarily be very difficult to avoid personal commitment. Only an extraordinary purpose would keep the will distracted or neutralize the stimulating effect of contact with such representations. The only protective measure that would be adequate in most cases is a personal censorship that would rule out all contact with such representations. I think it can be said also that those who admit the need of personal censorship would also allow for a degree of parental censorship in regard to those who were not sufficiently mature to perform the function for themselves.

The Issue

But the chief issue does not concern personal censorship, or even parental censorship. It is censorship by outside agencies, whether of a legal or an extra-legal status, that is the main source of controversy. The problem to be considered is that of political prudence rather than personal prudence. In other words, it is not the prudence of measures selected to achieve personal goals but rather the prudence required in selecting measures to achieve the

common good that is under discussion. More specifically, it is the prudence of measures taken to protect the community against moral harm.

Before action by an outside agent will be warranted there must be a presumption of common danger, if not to the community, at least to the particular class for whom the protection is meant. Nor will the presumption of common danger be the only consideration to be made in estimating the prudence of such intervention. The function of the community is to supplement the efforts of its individual members, that is, to provide benefits which they cannot easily provide for themselves or to give protection which they cannot provide for themselves, or at least cannot provide without causing greater evils. Thus, for instance, if personal censorship (or parental censorship) were adequate to protect the individual members of the community, prudence would dictate that the task be performed at this level. The ordinary individual does not benefit by having the community take over functions which he can easily perform for himself. Personal development and integrity demand personal responsibility. Unless there is some need for community action, then, censorship would best be left to the individual.

Granted that the intervention of some outside agency is necessary, prudence demands that consideration be given to the adequacy of the agent selected to achieve the goal. This is an aspect of prudence which is of the greatest importance.

The adequacy of a particular means to reach a desired goal may vary from time to time and place to place. Means that are effective in one place may be completely ineffective in the next. Means that were effective at one time will lose their effectiveness entirely and may even give rise to greater evils. It is the part of prudent administration to continue to assess the effectiveness of means and adjust them to the demands of a changing situation.

This may appear at times to be a kind of retreat, especially when the second means is not as effective as the first originally proved and the adjustment is necessitated by hostile opposition. But it is the end that is important, not the particular means. When an organization becomes so wedded to one means that it becomes identified with it and can no longer adjust to changing situations, it has lost the flexibility essential to success in any permanent endeavor.

A third consideration is of the utmost importance in the exercise of political prudence. Granted that a particular measure is necessary and adequate to protect the community against some harm, it must still be examined to determine whether or not in curing the present evil it will give rise to more serious ones. It may be prudent even to tolerate an evil where efforts to remove it, although successful, will give rise to greater evils.

Unfortunately, in spite of its importance, this last consideration is the easiest one to lose sight of. It is

very easy to narrow one's vision to the relationship between the means in question and the immediate goal, and to measure the value of the means solely in terms of this goal to the exclusion of all other considerations. It is important to realize that most actions have more than one effect and that very often secondary effects may not be altogether desirable. Besides the purpose of the measure under consideration, one must evaluate its other effects before he can legitimately make a prudent decision to adopt it.

In this connection, also, it is well to remember that the good to be achieved by a measure may be confined to a particular locality whereas the undesirable repercussions may be nationwide. It may be necessary to sacrifice some local good to the general welfare or some higher good.

The Type of Agency

These three considerations must be made not only in the original decision to take community action but in all subsequent decisions relating to the various aspects of this action. The first decision that must be made, once the advisability of community action is decided, concerns the nature of the agency to be entrusted with the task. Should it be an authoritative agency, or would it be preferable to entrust the task to private groups? Although there are some who would deny to any private group the right to set itself up as a censoring agency, there can

be no doubt that in a democratic society particularly, where the function of the individual in relation to the common good is much more intimate than in other forms of government, individual citizens and private groups may undertake this task.

Moreover, if action on this level were adequate, it would seem preferable to legal action. This position is based on the principle already mentioned, that the function of the state is to supplement the individual, not to supplant him. What the individual or private groups can adequately accomplish for themselves should be left to them. If this principle is carried out, the energy and resources of the government will be conserved for those functions which it alone can perform and will not be expended on activity that can be performed by others.

That extra-legal action can fulfil the canons of prudential action is demonstrated clearly, I believe, by the success of the Legion of Decency. When the Legion originated, although it was under Catholic auspices, it was generally recognized that it represented the opinion of all decent members of the community, independently of religious persuasion, regarding the moral level of the movies. There seemed to be a consensus of opinion that some kind of action was needed. That the Legion performed an adequate task is today a matter of history. It is also a matter of history that it achieved its goal without introducing greater evils, and particularly

without discouraging art or lowering artistic standards. In fact, it is generally conceded that in raising the moral standards of the movies, the movement indirectly affected even the artistic quality of the films. We have already touched upon this aspect of the Legion's work.

The fact that a private agency may be able to achieve a success in one community does not necessarily mean that legal action will not be necessary in the next, or even that legal action will not be necessary in the same community in a changed situation. But it must be admitted that the private agency will be faced with problems of prudential decisions that do not harass public boards. For this reason it is important to pay special attention to the canons of prudence in the conduct of such agencies.

If the private agency is quite confident that it represents the thinking of the community, the problem of prudence will be considerably simplified. Similarly, if it limits its function to provide a service for its own constituents, it will hoe a comparatively easy row. Prudential problems will arise more in a situation where a private agency attempts to extend its influence over those who do not share its convictions.

Delicacy of the Task

Certainly no private agency has any right to impose its own peculiar religious standards on others. It does have a right, however, to take action to prevent moral harm or damage from coming to the com-

munity. It has a right, then, to take certain actions to prevent harmful literature or harmful movies from being disseminated in a community. But where its action is unilateral or unsupported, prudence will dictate great caution or may even demand that the agency refrain from action. Where an agency is unsupported, the evil that may result may far outweigh any immediate good that action may achieve.

This problem must be faced particularly by religious agencies. The damage done to the Church and her cause may far outweigh any good that might be achieved in preventing a particular movie from being circulated in a community that wants it, or is at least indifferent to it. The private agency, then, especially if it represents a religious group, will have a more delicate task to perform. The delicacy of this task will appear more clearly in the rest of this paper.

The goal of the agency, that is, whether it expects to service the community or only its own constituents, will determine the prudence of the various approaches that are open to it to achieve this goal. The organization may direct all its activities immediately at the consumer or buyer, without paying any immediate attention to the publisher or producer. I believe the original measures of the Legion of Decency were directed at the consumer. As I understand it, the Legion in the beginning relied chiefly on the pledge which Catholics took not to attend indecent movies. The classification

of movies on a moral basis was a later development, intended primarily as an aid to Catholics in implementing their pledge.

In taking a direct approach to the consumer, an agency may, of course, have either of two goals in mind. It may intend only the immediate protection of the consumer by warning him of the danger of contact with a particular artistic representation. Or it may have an ulterior motive, the exercise of a certain box-office pressure on the distributor or publisher—to prevent objectionable works from being produced. Ultimately, the protection of the consumer remains the goal, but the agency may feel that it can achieve this goal more effectively by discouraging the production of objectionable movies than by merely discouraging attendance at them. Whatever may be the primary intention of the agency, discouraging attendance at objectionable movies will ultimately affect production, but the avowed use of pressure is bound to generate more opposition and hence should be resorted to with greater caution.

Instead of directing its efforts immediately at the consumer, the agency may direct them at the retail agent (bookstore owner, newsstand operator, movie house owner, etc.). This seems to be the method adopted by the National Office for Decent Literature. What the Legion of Decency did for the movies, this organization wanted to achieve in the field of magazines, comic books and pocketbooks, although it limited

its interest to the young and immature. Like the Legion it drew up a list of objectionable publications in this field, but unlike the Legion it did not publish the list for general consumption. It was not compiled as a service to the buyer. It was meant rather to be put at the disposal of committees contacting newsstand operators, drugstore owners, etc., with the purpose of getting objectionable publications withdrawn from circulation.

If any agency elects this approach, it again has a choice of goals. It may look immediately to the protection of the consumer, or it may be looking more in the direction of the publisher or producer, with the intention of giving more effective protection to the buyer by inhibiting publication of objectionable literature. But even if the agency limits its goal to the immediate protection of the buyer, this procedure involves risks that a direct appeal to the buyer does not contain. Since such a procedure will affect a whole community, prudence will dictate that the censoring agency be sure it represents the wishes of the community.

In the early days of the Legion and also of NODL, the support of the non-Catholic part of the community was clearly present. One wonders to what extent this is true today. Certain rather vocal defenders of freedom have for the past decade or more been trying to sell to the non-Catholic part of the community the idea that Catholics are trying to impose a "party line" on

the rest of the community. To what extent this idea has been accepted by what we might call the silent part of the community is difficult to judge. But it must be admitted that the group has made itself heard. As a result, Catholic organizations working for decency today are meeting with resistance that was absent in earlier days. Even those who might otherwise share their view and support them are putting up resistance today because they have been taught to fear the power of the Church more than they fear the purveyors of indecent literature.

This changed situation must be taken into account in any Catholic crusade for decent literature, and failure to do so may interfere with the effectiveness of the crusade. There is no need, of course, to be concerned with these fears in direct dealings with Catholics. But where the agency is approaching movie owners, newsstand agents, etc., prudence would seem to demand that it be assured of the support of the rest of the community. In the early days of these organizations, such support might have been legitimately presumed. Today, it does not seem safe to work on such a presumption.

It is important today to make sure that those outside the Church recognize the fact that the decency Church organizations are promoting is not a matter of religious opinion but of morality and therefore a matter of common concern. Catholic agencies must make a greater effort to sell their program to the rest of

the community so that wherever possible they will have not only the support but the active cooperation of the other members of the community. Actually, this has been done in many communities where committees representing the whole community have been organized. The more this movement grows, the better.

A censoring agency may decide to direct its efforts immediately at the publisher or producer itself in an effort either to have him exercise the moral censorship over his own literary product that is his personal responsibility, or at least to accept a certain moral code. There seems to be a special objection to this latter measure, which is classified a prior censorship, although it is not clear on what basis this objection rests. It is difficult to understand what objection there could be to forcing an irresponsible author or publisher to conform to a norm that the natural law itself obliges him to. Actually, censorship at any level will ultimately, if it is successful, have some moral impact on the author or publisher. It does not seem to make much difference whether the impact is direct or indirect. It is more important to guarantee that the censorship, at whatever level it occurs, will be based on a realistic moral code. But given the opposition that prevails to this prior censorship, prudence would dictate that less direct, but more acceptable, methods be given preference.

A final alternative is open to a private agency. Instead of making

direct efforts to protect the customer or stop the flow of indecent literature by extra-legal methods, the agency might decide to work through the law. There are several courses open to it in this area. It may try to put through new legislation to outlaw objectionable literature or movies, or if legislation is already in existence, it may attempt to activate such legislation by urging legal action against authors or publishers of objectionable works. For the same reason that was mentioned above in connection with efforts to have these works withdrawn from circulation, prudence would demand that such efforts have the support of the non-Catholic part of the community. One recent effort in the area of legal action seems to fall within the sphere of the imprudent. It consisted in a letter campaign to a judge who was trying a case dealing with indecent literature. The judge subsequently disqualified himself because of the pressure. He felt that a decision against the defendant under such circumstances might well have been thrown out on the basis of undue pressure. Although from a legal standpoint a case might be made to justify such tactics, they seem to fall within the realm of the imprudent.

Limits Set by Prudence

Finally, we must give some consideration to the limits that prudence sets on the extent of censorship. Should the agency attempt a moral estimate of every publication

or every movie produced? Or should it content itself with a certain minimum? The Church in her own legislation regarding the prohibition of books seems to follow a minimum norm. In the area of obscenity, for instance, she limits her prohibition to those publications which *ex professo* treat, narrate or teach obscenities. Authors interpret this to mean that the whole character of the work, or at least a notable part of it, must be such as to indicate that the purpose of the author is either to teach obscenity or to stimulate the reader sexually. Certainly any agency sponsored by the Church for censoring literature would have to include at least the area covered by Church law. If it did not cover this class of publication, it is difficult to see what purpose it would serve. Similarly, an agency for censoring movies would have to be concerned with productions that constitute serious moral danger for the generality of men, or at least for the class for whom the service is being performed.

The critical question, however, is whether an agency should try to do more. Obviously the legislation of the Church regarding the prohibition of books does not pretend to solve the whole moral problem regarding contact with dangerous publications. She limits her concern to publications that constitute serious common danger and without any distinction of class. For the rest she expects the personal moral education of the individual to be a sufficient guide.

Since the private agency is func-

tioning in the same area as the law, that is, in behalf of the common good, prudence would demand that it limit itself to the above norm to the extent that it condemns certain productions or publications, or at least to the extent that contact with them is judged sinful.

This is not to say that it may not perform a further service and give a moral evaluation of other publications or productions. But it should be understood that this further evaluation is not made on the basis of sin and should not be interpreted on this basis. Except where a production is forbidden by positive legislation or where it constitutes a proximate danger of serious sin for the generality of men (or of a particular class), a judgment of sin by an outside agency would not be prudent. Where there is question of a production that may constitute grave danger for individuals, the judgment of sin should be left to the educated conscience of the individual under the guidance of a confessor.

Similarly, the whole area of venial sin in this matter is too elusive to handle except on an individual basis. Actually, the Legion itself has never entered the realm of sin in its classifications but attempts have been made from time to time to reduce the classifications of the Legion to judgments of sin.

In determining the extent of censorship every agency must realize that there is a limit to what an outside source should attempt, even in a situation where there is no active opposition and the agency can, as a

result, count on the full cooperation of those it is serving. First of all, it is impossible for an outside agency to provide complete shelter against all evil influences. Even if this could be done in the area of art, the individual is still open to other evil influences. Contact with people can be as dangerous as contact with art.

There is a limit then to the amount of shelter and protection that will be healthy for the individual. If he cannot avoid contact with evil influences, he must learn how to contend with evil. This he cannot do in an over-sheltered environment. There must be a balance

between protection and education in dealing with art just as there must be in social contact.

No agency, then, should function on a level of anxiety, like an over-protective parent who attempts the impossible task of assuming the whole burden of the child's moral life. Ultimately, it is the individual himself who sins and it is the individual himself who must avoid sin. There is need for a degree of protection, but protection should never be carried to the point where it interferes with the education of man's moral faculties. To the extent that it is, it defeats its purpose.



The Question of Censorship

Differences of opinion are inevitable among the members of a free and pluralistic society. When competently and courteously discussed, they are the best evidence that the society is alive, and that democracy is working. The airing of divergent opinions, controversy, debate are necessary to the life and improvement of a free society anywhere. People who believe in and are accustomed to substantial freedom want a maximum of freedom and a minimum of restraint. However, since all governments practice some censorship, and since censorship in some form or other is provided for in the federal Constitution and in the constitution of every American state, and all have some censorship laws, the question of whether we shall have any censorship in this country is one of little, if any, importance. The important questions are: How much, what kind of censorship shall we have, and how shall it be administered?—James M. Neill in the *CATHOLIC WORLD*, July, 1958.

The traditional notion of servile work as handed down from the Middle Ages with little change simply does not fit modern conditions of working and living. It should be apparent to anyone that the application of medieval norms to modern life and work is quite arbitrary.

What Is Servile Work?

VERY REV. J. D. CONWAY

THE law of the Church making Sunday a day of rest is expressed in Canon 1248, of which this is an approximate translation:

On Sundays and holy days of obligation the people must hear Mass and refrain from servile work, from judicial proceedings, and also from public trading, auctions, and other public buying and selling. An exception is noted for such business as may be sanctioned by custom or indulst.

Several of our bishops have recently attracted nationwide attention by strong pastoral letters condemning various apparent and growing

abuses of Sunday rest in our country. The super-market has come in for particular attention because it is leading the way to business-as-usual on the Lord's day. But the private and personal activities of all people, Catholic and non-Catholic, give evidence that Sunday is losing its meaning as a day of rest—and even more as a day specially dedicated to the service of God. On the farms of the midwest, at certain seasons, Sunday sees almost as many tractors and implements in the fields as any other day. And in the towns you will see people working on the lawns, putting on storm windows,

*Reprinted from the *Priest*, Our Sunday Visitor, Inc., Huntington, Ind., March, 1958.

toiling in the garden, or painting the garage.

Regarding the increasing tendency to personal labor on Sunday I wrote an article some time ago, indicating my belief that an outmoded concept of servile work was a contributing factor. The inspiration for my article came from a review of recent literature on the subject published by Father Gerald Kelly, S.J., in the March, 1948, issue of *Theological Studies*. If anyone is interested in further study of the subject I would refer him to the sources mentioned there (Vol. IX No. 1, pg. 105-108).

Of course I realize that a modern, reasonable and practical concept of what type of work is forbidden on Sunday will not cure all abuses or dam a swelling tide. We must remember that Catholics are only a minority factor in the growth and direction of national popular trends. Throughout the centuries in most Christian countries the Sunday rest was popular with the common people, often a definite social boon, strongly reinforced by civil law. In our own country our Puritan and Protestant ancestry saw to the general enactment of civil laws which often exceeded in rigor the precept of the Church. Today, in many parts of the United States, there are signs that civil support is weakening, and that the spurs of competition may urge even the scrupulous and the lazy into Sunday business.

Anyway my article aroused some interesting letters. I was roundly condemned by traditionalists for

contributing to the regrettable trend, but here are examples of some replies I found more pleasant:

"I was shocked when I read in a Catholic national magazine that it is a sin for one to knit or work for an hour in one's garden for pleasure on Sunday, but is all right to type or paint for profit on the Sabbath. This is gross class legislation, a hang-over from feudal law. This medieval custom should be kept only as a relic of the dead past . . ."

"You can't possibly imagine my joy in reading your views. Women cannot sit around twirling their thumbs—and how many of us paint lovely pictures or do needlepoint? I am the mother of seven and also have a sister and nephew to take care of in a 13-room house. My week days are full of children and hard work. I have always loved sewing, knitting and crocheting, but if these were wrong that left me with reading—too much of which would be a waste of time . . ."

And this was best of all—the penmanship was precious: "I am an old lady and I still observe the rules laid down for us in childhood. The traditional list is well given. But . . . Thank God for your messing up the rules; for Satan still finds plenty work for idle hands to do."

Another lady asked that I discuss "working on Sunday at our church socials, chicken dinners," etc.: "I never work harder or am more tired . . . but some of our priests say it is all right, because we are doing the work for God's church."

Until the past few years our Cath-

olics, both priests and laity, were generally uncertain about the law of fasting. Traditionalists were waging a rear-guard action under the banner of St. Alphonsus, splitting ounces and making menus. Then most of the bishops of the country adopted a relative norm—a common-sense practical norm adapted to modern American customs of living and eating, and far more people are making a generous gesture of fasting than ever before.

I have never been quite sure of the legal basis on which the bishops made this adoption. Presumably they considered that general practice had already induced the relative norm of fasting, or that they were able, by reason of their office, to declare and stabilize the prevailing custom in the face of various interpretations. At any rate, it is now an accomplished fact. And if it can be done for fasting it can be done in like manner for servile works, if the bishops are interested. Certainly the confusion is equal, both in theory and practice. And after all, the law does define fasting (Can. 1251); it only names servile works.

My contention is that the traditional notion of servile work, as handed down from the Middle Ages with little change, simply does not fit modern conditions of working and living. According to the manuals, servile work is determined by its own intrinsic nature. It is a type of work—period. It is the work once done by slaves and servants, whence it gets its name. It is the work done in overalls, with a plow or an axe or

a shovel. It is the work done in an apron (or more recently in slacks) with a scrub brush, and some smudge, and a bit of sweat.

By contrast, the works which are liberal, or not servile, are those of the scholar, the artist, and the gentleman—the works of mind and imagination—creative efforts.

To the traditional moralist the presence or absence of the profit motive has nothing to do with the question. If it is servile by its nature, it is servile. The fact that you may do it for pleasure or recreation makes no difference. If it is liberal by nature then you may earn a liberal stipend by laboring at it all day Sunday and not break the law of the Church.

Medieval Norms

Generally speaking, the traditional moralist is not the least interested in your intention or the effort you expend. Servile work remains servile no matter how charitable or generous your intention in doing it; but you can paint dirty pictures all Sunday long and only break the sixth commandment. Knitting is servile work even though it is your favorite pastime and tires you little; but you can walk twenty miles with a full hunter's pack, blister your feet, and come home half dead, and not a lick of servile work have you done.

It should be apparent to anyone that the application of medieval norms to modern life and work is quite arbitrary. We have many thousands of different kinds of work today which were never dreamed of

in past centuries. Who is going to say whether the work of a laboratory technician is servile or liberal? Your guess is as good as mine. But who lays down the law that such a technician cannot work on Sunday, under pain or mortal sin? Some arbitrary moralist?

Many modern jobs are half brain-work and half manual labor. But you can't say that they are half-permitted on Sunday and half-forbidden. They must be either servile or liberal—though some manualists have designated these in-between jobs as *opera communia*, which they hold not to be forbidden, because not really servile.

If you follow this opinion the work of the stenographer, book-keeper, accountant or business executive is not servile. So by the word of the law it is not forbidden on Sunday. Consequently, if we were to follow the old traditional norms literally, we would have to tell the entire personnel of a big insurance office that it would be perfectly all right for them to work on Sunday, full force. What law are they violating? They are doing no servile work. There is no public marketing in the traditional sense of Canon 1248. They are just a building-full of people engaged in liberal work, for pay—same as any other day of the week.

Good Sense vs. Unrealistic Logic

Fortunately for Sunday observance the good sense of our people is more strict than the unrealistic logic of the traditional moralist. Custom

is the real determinant of what is servile work, and custom is not stagnant. It changes with the times. St. Thomas Aquinas, after firmly establishing the intrinsic norm for determining servile work, left a loophole for this change of custom: "The nature of work can be changed as time and custom varies" (*Secunda Secundae*, Q. 122, art. 4, ad quartum, in fine).

Actually I believe that if we were to take the arguments of St. Thomas and apply them understandingly to the modern world we would have to come to the conclusion that many types of work he called liberal would today be called servile, and vice versa, because of changes in types and manner of servitude. Works of sin he calls servile because they are done in the service of the devil. Works of the body are servile because they are done in service of the human master: "Man is the servant of another not according to the mind but according to the body" (op. cit. ad tertium).

Today in America no man is another's servant in the manner of the thirteenth century, but most men work for a boss, and half of them slave by mental labor rather than bodily exertion. Without hinting that a man's mind can be enslaved (except by brainwashing), we would have to be blind to the facts of modern life not to see that modern man's servitude is often in works of the intellect, creative, artistic, scientific, and "liberal."

And likewise, in modern life, there are works of the body by which a

man expresses his personal freedom. He knows no better method of getting away from the boss than to retire to his garden and putter there. He finds complete relief from the mental servitude of his job by tinkering with his car.

In many respects custom has already established some relative norms for determining what work is servile; and even some traditional manualists have taken it into account. My edition of Noldin dates from 1923; it lists the use of the typewriter as liberal work, unless it is the kind of typing ones does at his job during the week. But then the author goes on to distinguish between *acu pingere* (which I translate as embroider) and *acu texere* (to knit, or crochet). The former is liberal, allowed on Sunday; the latter is servile and sinful. How arbitrary can you get?

A Relative Norm

What do I mean by relative? The nature of the work is determined by its relation to the person doing the work, his motive, his pay, and his usual occupation. People are convinced today that it does make a difference whether you work for pay or for fun on Sunday; whether you work hard, with fatigue, or relaxed, for exercise; and whether you disturb your neighbors with your lawnmower or putter quietly in your basement. There is a growing tendency to consider licit that work which is done as a hobby, or for a pious or charitable cause, and without pay—especially if it doesn't de-

mand great effort or tire you excessively.

Of course some of the old categories of servile work have not changed, and probably never will, e.g., ploughing your field, or laying bricks, or stoking a furnace. Others will always remain liberal, like reading and creative writing. But the classification of others must depend on common estimation and custom—that custom which results from the Catholic conscience, and from the common sense of priests and people.

This common sense norm would define servile work as that labor which you put out during the week to earn a living or make a profit. It is your weekday work, the exercise of your trade, or profession. If you are a doctor you do servile work in your office and at the hospital. If you are a scientist you do servile work juggling atoms or equations. And if you are a stenographer it is servile work for you to make those little hooks and curls in your notebook.

Sunday is the day of rest, and if you do your regular weekday work on Sunday you are not resting. You are making Sunday a workday, just like any other day. You are defeating the purpose of the Lord's day, even though your work be entirely liberal, mental, and imaginative. The purpose of the precept is to set you free from your routine and the daily cares of the world, that you may devote yourself to divine things.

On the other hand, if puttering with your roses is your favorite

recreation from the mental drudgery and fatigue of your week in the office, then common sense and growing custom are apt to tell you to go ahead. Your Sunday recreation should not be hard menial labor; but on what other day are you going to get any benefit out of your do-it-yourself kit?

Don't you agree that this is the idea of your best parishioners, who can be found working around lawns, gardens, automobiles, and basements on Sunday, without thought of seri-

ous sin? Modern interpretation as expressed in growing custom puts this puttering on a level with hunting, fishing, and bird-watching. It is something you do instead of playing golf: recreation, not servile work. Your servile work is keeping books, selling insurance, or handling radioactive isotopes.

And women can putter too. Who considers knitting work today? It is a diversion. Something you do with your hands while you talk, or watch TV.



A Sunday Code for Catholics

- I will be on time for Sunday Mass.
- I will devoutly participate in offering the Holy Sacrifice by using the missal.
- I will adopt as my general practice the reception of the Holy Eucharist each Sunday.
- I will join in the prayers for peace and the conversion of Russia at the end of the Mass.
- I will attempt to foster deeper family unity through Sunday family worship.
- I will support the Church in every way in which my talents or my resources can advance the cause of Our Lord.
- I will seek that rest and relaxation that befits the Sabbath and strengthens family ties, remembering that my conduct gives good or bad example.
- I will take advantage of the leisure provided on this day to broaden my knowledge of Christian principles and teachings as found in the many Catholic publications.
- I will not perform any unnecessary servile work.
- I will not do any unnecessary buying, selling or shopping on Sunday.
- I will remember that the activities of Saturday, the eve of the Lord's Day, should fittingly prepare me for, and not interfere with, the reception of the great blessings and graces God has reserved for me on His day.—*The New York Professional Sodality.*

THE MONTH'S EDITORIAL

If there is to be a Catholic contribution to the anti-Communist fight, it must above all be Catholic. This means it must examine the problem in the light of the faith and fight communism with weapons proper to the Church.

Anti-Communism without Tears*

GERARD E. SHERRY
Managing Editor, CATHOLIC REVIEW

FOR decades now Catholics in America have been in the forefront of the fight against communism. What has been the over-all effect of this Catholic co-operation? Have we been able to do as much as we should?

Some detached observers have claimed that our efforts have degenerated into a name-calling contest. They claim that a vocal minority of Catholic anti-Communists have huddled in a corner where they reach only themselves. Much fire has been kindled, but there is doubt as to how much light has been given. The more vociferous element has been more noteworthy for the volume and pitch of their screams, than for the effectiveness of their work. Their strident tone and their feverish pitch have not attracted to them the mass of their fellow Catholics. The least that can be said for them is that their brand of anti-communism

*Reprinted from the *Catholic Review*, Baltimore, Md., August 21, 1958.

just does not work. The magnitude of this tragedy is to be measured by the seriousness of the problem which must be solved.

If there is to be a Catholic contribution to this anti-Communist fight, it must first of all be Catholic. This means that we have to examine the problems in the light of our faith, and fight it with the weapons which are proper to the Church. As Catholics our first concern must be with communism as a heresy. Our weapons must be the armour of Christ.

Certainly communism is institutionalized in a political party; in an imperialism which dwarfs both Caesar and the Mongol Khans; and in a subversive corps, which is not only international, but which is also unhindered by normal ethical inhibitions. The average Catholic, however, is not a politician, a diplomat nor a member of the F.B.I. The average Catholic is one of God's little ones, politically small and ineffective, but endowed with a powerful spiritual potentiality. Any effective Catholic anti-Communist activity must concern itself with actuating this reservoir of spiritual power.

The essential note of the heresy of communism is the fact that it is a brand new type of heresy. Communism is a heresy of the will. All of the other heresies which have threatened the Church have been of the intellect. This is not true of communism.

The source of the mystique of communism, the source of the feverish fervour of its committed members lies, not in diabolic influence, but in perverted wills, which have been handed over to hatred and cupidity. The frustrations of egotism, self-centeredness and immaturity have at long last found an organized outlet.

If this is true, an effective Catholic antidote will be found in increasing the power of love. It will call forth from the vast throng of little ones the irresistible power of the charity of Christ. Having said this we have said everything, but it appears that we have said nothing. Let us see what this apparently simple antidote means.

It appears to me than an effective Catholic anti-communism will be found in rekindling the fires of the Christian life in all of the millions of Catholics. This work of awakening Christians to the riches and power of their God-given heritage will have to be realistic, humble, daring and patient.

It must be realistic. It must know the dreadful limitations that the world, the flesh and the devil place upon the capacity for love of each of us. It will be forced by its own realism to accept the fact that no man can be forced to love, but can only be attracted to love by example. As

a realist movement, it will recognize that its leaders must constantly strive to be saints.

It will be humble. It will have the basic humility to examine its conscience, to confess its faults and to strive for amendment. It will expect no great victories, no heroic publicity. It will have the secrecy and privacy of the leaven in the mass.

It will be daring. It will have the courage to make investigations into everything which hinders the re-awakening. It will, because it is so much a part of the Church, have the nerve to ask what is traditional and what is merely customary in the present set-up of practical Catholic living. It will re-examine all of the aspects of the Church as it is, in the light of the Church as it should be. It will seek to find out what it is that hinders the saving power of the Gospel from being the vital principle of the lives of actual Christians. It will seek to remove the layers of varnish and dust which makes the masterpiece of Christianity so dark.

It will be patient. It will have a proper regard for time, and will realize that the conversion of the lukewarm is a slower process than the conversion of the hardened sinner. Above all, it will be patient under the disciplining hand of the sole depository of effective authority in the Church, the bishops. It will not seek to set time-tables, but merely to work within the framework of established norms.

Such an anti-Communist program will be faithful to the dimensions of the problem, but even more important, it will be faithful to its Catholicity. It will not only be an effective program but it will be authentically Catholic.



Manners in the Home

The Christian concept that we owe respect to our fellowmen, especially superiors, is expressed through simple, polite, good manners. How many homes teach this lesson today? Parents frequently lead the way in vulgar table manners, impolite and lazy habits of receiving guests into a home, coarse remarks about women. Can we expect children then to stand as an elder enters or to recognize "ladies first" after such poor example at home?—*The CATHOLIC COURIER JOURNAL.*

The modern religious will reach out into the changing world, seize what is good and proper in the field of modern development, make them her very own and use them for the attainment of the Church's divine purpose.

The Sisterhoods in a Changing World*

**MOST REV. LAWRENCE J. SHEHAN
Bishop of Bridgeport**

RECENTLY the World Council of Churches announced that it will soon take over the International Missionary Council—an organ dedicated to the promotion of Protestant Foreign Missions. In an article appearing in the *Ecumenical Review*, the Council's official publication, it is stated that the enemy is Catholicism and "that the good ecumenical spirit will transform Latin America."

For a long time the plight of the Church in Latin America has been evident. The failure to develop vocations to the priesthood and the religious life, the lack of religious instruction, ignorance, superstition

(particularly in country districts)—these have been the distinguishing features of the religious picture painted for us. It is on these conditions that Protestant missionary efforts are attempting to capitalize.

Meanwhile, however, the Church in this country has already begun to move in order to meet the need. For some years, religious communities here have been sending increasing numbers of their subjects into Latin countries. Several years ago, the Archbishop of St. Louis began to send some of his younger priests into a chosen district of South America.

*An address at the opening of the 6th annual Institute of Spirituality for religious superiors, University of Notre Dame, Notre Dame, Ind., August 6, 1958.

Recently the Archbishop of Boston announced his intention of sending a large portion of his recently ordained priests into another area. It is no secret that a committee representing the hierarchy of Latin America expects soon to meet with a committee representing the hierarchy of this country to confer on a plan according to which certain dioceses of this country will undertake to send a continuing supply of priests to a number of dioceses in the South.

This is, I believe, the first time that secular clergy ordained for work in the diocese to which they belong have been asked to undertake not only to finance but also operate what is in a real sense a foreign mission. I cite this development simply to illustrate the subject I wish to treat in this talk: the importance of flexibility and of adaptability to modern conditions and present needs in every religious group within the Church.

Traditionally the religious orders and congregations have been the instruments the Church has used to meet her new problems and special needs. In those dark ages after the Roman Empire of the West had disintegrated under the repeated blows of the barbarians and when the old Roman world was in process of transition from an urban to a rural community, it was to monasticism, particularly as developed under the rule of St. Benedict, that the Church turned for the means to carry on her mission.

During all those centuries between

St. Benedict and St. Bernard, and for a hundred years more, the abbeys and monasteries supplied the leadership, the learning, the missionary zeal, the schools, the institutions of mercy, without which the Church could not in those times have carried on her work.

Revitalized Church

Later, when the Middle Ages had reached the peak of their development, and the Church was faced with new conditions and new problems that required greater flexibility of operation than that afforded by the monastic orders, the providential instruments placed in the hands of the Church were the newly founded mendicant orders. One has only to recall the names of Dominic and Francis, of Albert the Great and Thomas Aquinas, of Bonaventure and Anthony of Padua, to realize the vitality these new orders introduced into the intellectual and religious life of the Church.

Three centuries later when the storm of the Protestant Reformation had struck the Christian world and the mendicant orders had lost much of their vitality and flexibility, the new providential instrument given to the Church was the Society of Jesus, with a flexibility of program and an adaptability to every need exceeding anything that yet had appeared in the religious life. The innovations introduced by it were such that it was with difficulty that the Bull of Approval was extracted from the members of the Roman Curia assigned to its prep-

eration. It was the determination of the Pope himself that ultimately produced the document necessary for the canonical erection of the new Society.

Strange to say, the greatest difficulty raised by the traditionalists was the fourth and new vow, hitherto unheard of, to go anywhere and undertake any work assigned by the Pope himself. It was this new vow that gave the Society the flexibility it needed in order to meet every vital need of the Church in this most crucial period of her history.

Within a few years of its establishment, the Society, limited at first by the Bull to sixty members, numbered over a thousand. They were in every part of the world engaged in all sorts of important missions. Jesuit theologians were playing a most important role in the deliberations and decisions of the Council of Trent. Francis Xavier was establishing the missionary traditions of the East. Peter Canisius was winning back lost territory in the north and was strengthening the ramparts in places not yet taken by the foe. Robert Bellarmine was teaching and writing and serving as a trusted counsellor in Rome and in every other important Catholic center. Since the Reformation, there has not been a single religious society which has not been influenced by the work and spirit of St. Ignatius.

The whole unique history of the Jesuits has taught this lesson: that what we require to meet the constantly changing needs of the Church is not so much the multipli-

cation of new societies, but rather that spirit of flexibility and adaptability which enables existing organizations to grow and to adapt themselves to the varying needs of each generation.

Orders of Women

It was almost a hundred years after the Reformation before the Church began to realize the contribution religious organizations of women had to make to her mission. For well over a thousand years from the time of Benedict and Scholastica, the cloister was thought to offer the only kind of religious life suitable for women. St. Francis de Sales first dreamt of establishing an uncloistered community of women capable of carrying out an apostolic mission among the poor, the sick, the aged. In the end, he succeeded only in founding another order of cloistered nuns.

It was the friend of Francis, St. Vincent de Paul, who first succeeded in putting into effect the idea conceived by the Bishop of Geneva. This he did by making his Daughters of Charity technically not a religious community at all, but simply a group of laywomen fired by a deeply religious spirit, bound only by annual private vows and ready for any kind of work to which the Church would call them. The many religious communities which have come into being since Vincent's time were indeed to become true religious even in the technical sense of the word, but they all profited by the flexibility which he had suc-

ceeded in giving to the spirit and the program of his Daughters of Charity.

It would be difficult to imagine the Church in our present age without our congregations of religious women. Nowhere in the world has the Church profited more by their service than here in the United States. The parochial school system so typical of the Church of America and so much the source of her strength, is almost exclusively their creation. Increasingly we are looking to them to staff our rapidly developing high schools, which in a real sense is our hope for the future. Our Catholic women's colleges, so important to the communities themselves and to the whole system of Catholic education, have been almost a miracle of their determination and their self-sacrifice. Our hospitals, our institutions for the aged, for the young, are all monuments of their zeal and their devotion. All these bear witness to the readiness of our religious communities of women to undertake any work and to meet any needs presented to them.

Change Resisted

It is a common characteristic of human organizations, however, that once they have been successfully launched they show a tendency to grow rigid in their structure, in their tradition, in their program. Religious institutions are not exempt from this common failing. I think it is no exaggeration to say that religious organizations of women are likely to be specially inclined in this direction.

The work begun by the holy foundress and blessed with such initial success remains the principal and almost exclusive work of her daughters in God; for who are they in their humility, and we might add in their aversion to change, to attempt anything save that which was begun by their holy Mother. Their holy rule becomes not a means to an end, but an end in itself—a consecrated formula. Any change, even to meet the most crying need, is a sort of desecration; those members who dare to suggest such a change are regarded as a species of traitor. The holy habit is holy not only because it is a symbol of consecration to God and of the sanctity of the religious life, but also and chiefly because it was chosen by the revered foundress. The character of the garb may have been determined by the simple fact that it was suggested by the peasant garb of the district in which the community had its origin. But once selected, every feature becomes inviolably sacred, no matter how strange to other times and other places.

It is not without significance that several years ago our Holy Father invited the various congregations of women to re-examine and to redesign their traditional garb in the light of the needs of the times in which we live. Some promptly accepted the invitation and made changes which from both the practical and esthetic point of view were most happy. How many communities, however, have been slow and reluctant to make even those

changes which to the rest of the world are obviously desirable. Meanwhile, they go on with a headdress which is a menace to safe driving in an age when some religious are obliged to operate automobiles; which causes a humorous smile to friends and a sneer of ridicule to foes; which is calculated to arouse almost a feeling of revulsion in young women who bear within themselves the seed of a vocation but feel a certain repugnance to a gear so strange and so alien.

In a recent news report from Rome, Father Giampietro of the Sacred Congregation of Religious is quoted as using language much stronger than I have dared to employ in this connection. Absurd is the term by which he describes certain types of headdress. Undignified, un-hygienic, dangerous are among the adjectives he uses in reference to various features of religious garbs ill adapted to the needs of the present age. He laments the fact that so few communities have consented to make changes recommended by our Holy Father himself.

I have emphasized the matter of garb because it seems to me to illustrate so vividly the importance on the one hand of the spirit of adaptability to the legitimate needs of the times, and on the other, the reluctance of some communities to make changes in things which certainly are not essential to themselves but are important for efficient operation in the age in which we live. But even more important is flexibility in the things which are essential to

the welfare of the community itself and to its participation in the Church's mission for which the community exists, I am speaking of flexibility in rules, in programs, in methods of operation.

Pope Asked Flexibility

How important is this spirit of flexibility was made evident by our Holy Father when he addressed the delegates of all religious orders and congregations, societies and secular institutes after their first general congress held in Rome near the end of the Holy Year. "We wish," he said, "to refer briefly to the efforts of religious institutes to adapt themselves to our changed times and to join the new and the old in harmonious union . . . It has often happened that the founding fathers of religious institutes conceived new projects to meet the challenge which newly emerging needs were urgently presenting to the Church and her works; and in this way they harmonized their efforts with their age. Hence, if you wish to walk in the footsteps of your predecessors, act as they acted. Examine thoroughly the beliefs, convictions and conduct of your own contemporaries and if you discover in them elements that are good and proper make them worthwhile features of your own; otherwise you will never be able to enlighten, assist, sustain and guide the men of your own times."

The areas where our religious communities must stand ready to adapt themselves to changing conditions and to the new needs are

fairly obvious. I began my remarks by noting the plight of the Church in the Latin American countries. No doubt, the immediate need is for priests to offer the Holy Sacrifice of the Mass, to administer the Sacraments and to instruct the faithful deprived in so many ways over so many years. But in the long run, the particular part of our own treasure which we have to offer is first help in the establishment of parochial schools and later in the development of high schools.

For the former, the Church of the South will have to look almost exclusively to the teaching communities of religious women of this country; for the latter, no doubt, our communities of men will do their part but our experience in this country makes it fairly certain that here, too, our communities of women will have to bear the major part of the burden.

But if this work is to be accomplished, our communities must begin by giving many of their subjects a thorough training in Spanish or Portuguese. The day is gone when modern language courses are expected to give merely such a smattering of French or Italian or German or Spanish as will enable the student to plod painfully and uncertainly through a text. If the needs of the Church are to be met, it is vital that through her study of modern languages the young teacher shall be prepared to enter the classroom with that confidence which can come only from a thorough reading and speaking knowledge of

the language she is destined to use. To send subjects who are poorly prepared, especially in the face of the extraordinary efforts being made by Protestants, may be worse than sending none at all.

Changes in Education

Here at home there are several other areas where we must have an awareness of present needs if we are going to achieve the kind of adaptation of which our Holy Father has spoken. Some of us, it seems to me, are far too complacent about the effectiveness of our educational system, particularly on the elementary level. Because we have remained comparatively free from the worst fads of the time, we conclude that all is quite well with us. On the other hand, because much of modern secular education has been seriously affected by those fads we infer that it has nothing worthwhile to offer. Neither of these conclusions is correct.

From my own observation, I am convinced that all is not quite well with us in some places. Many of our children are emerging from our schools with a reading ability which merely enables them to stumble haltingly through a text, without that real facility in reading which alone can serve them as a basic instrument of higher education and mental development. I am afraid the same sort of thing holds true of the skills of writing and arithmetic calculation. In other words, all too often we are content with a mediocre or inferior grade of a good

thing, whereas our true aim must be nothing short of excellence.

Conversely, while the so-called progressive method of instruction seems to have failed to develop even the most basic skills in all too many of its subjects, yet undoubtedly modern education has developed certain techniques which are of very great value. In the matter of reading, for instance, the insistence on the habit of rapid reading for understanding and the use that has been made of the camera, the film strip and the projection machine, are most helpful. I realize, indeed, that insistence on speed can develop into a sort of mania which, through the shallowness it promotes, defeats the very purpose of good reading technique. For each of us there is no doubt an optimum speed which is determined not only by native talent but also by the difficulty of the subject treated. When one passes beyond this optimum the law of diminishing return comes into play. In this as in other modern educational techniques we would do well to follow our Holy Father's advice to examine thoroughly what our contemporaries have to offer and, when we find elements that are good and proper, to make them our very own.

Opportunities for Improvement

At the present time, the whole field of education in the United States is being subjected to close scrutiny and severe criticism. All of us must follow this criticism

closely and observe where it applies to our own educational aims and methods. The present ferment offers an excellent occasion to make needed changes which otherwise might have taken years to effect.

The present moment offers opportunities to make improvements in yet other fields in which our religious communities of women have a vital interest. The tremendous expansion of medical facilities throughout the country, particularly since World War II, has given many of our communities of nursing Sisters the chance to acquire excellent hospital buildings and equipment with the aid of public funds. But the full and effective use of these facilities demands the best professional training on the part of the communities engaged in this field. At the same time, one must bear in mind that excessive absorption in physical expansion and professional development can produce a certain blindness to the true spiritual purpose which is the ultimate justification of the existence of Catholic hospitals and of the occupation of religious in this field.

When our Holy Father spoke of the alleviation of human misery as a field calling for modern adjustments we can be sure that among other things he had in mind our ever increasing problem of care for the aged. Here, as in the fields of education and medical care, our Sisters cannot be content to go along offering the same limited services made possible by the meagre resources of the past. Religious who

are engaged in this field of mercy must keep abreast of desirable modern developments and must prepare themselves to make use of all the private interest that has been aroused and of the not inconsiderable public resources which have become available to those who are working intelligently and devotedly in this field.

Modern Methods

Again, as in the fields of education, medical care and the alleviation of all sorts of human misery so too in the treatment of juvenile delinquency and of all sorts of abnormal youthful behavior, our religious must be ready to make use of the knowledge and the techniques developed by modern psychology and psychiatry. The time is long past when we can write off the whole course of modern psychological and psychiatric development as Freudian, materialistic and rooted exclusively in a rank and unwholesome soil of sex. Along with a lot of trash a great deal of treasure has been dug up. Those who are engaged in education and in the treatment of all sorts of human ills must be able to discern the treasure from the trash and must be prepared to use the treasure wisely for the eternal and temporal good of those for whom they are responsible.

Thus it is that our religious communities of women will follow the admonition of our Holy Father to walk in the footsteps of their founders and to accommodate themselves

to the temper and needs of men and the age.

But in order that this may be done the religious must be firmly grounded in Catholic doctrine and thoroughly formed in the religious life. Important as is adjustment to modern conditions and needs, far more basic is the secure possession of "that patrimony which the Church has preserved intact from her earliest origins, which is unchanged in the course of ages, which is in perfect accord with the needs and aspirations of the human race." The most important part of that patrimony is our Christian Faith—the whole corpus of the Church's teaching. On this we must stand firm if we are to adjust to present conditions and modern needs. If we do not stand firmly rooted in the faith, we shall be swept by the flood-waters of change into the abyss of modern doubt, cynicism and despair.

"Preserve most diligently this faith undefiled by any blemish," says our Holy Father, "hold firmly to the conviction that it contains within itself exceedingly powerful forces that can mold any age." "A part of this patrimony," he continues, "is the good pursued in the state of perfection and this you must seek with the utmost zeal so that by the use of its methods and resources you may become holy yourselves and make your neighbors also holy

... Another factor in this patrimony," he adds, "is the lofty and sublime truth that self-denial for the love of Christ must be considered the only path to perfection.

This truth the changing times can never change."

The modern religious, firmly grounded in the faith and securely formed in the religious life, will reach out into the changing world, seize what is good and proper in the field of modern development, make them her very own and use them for the attainment of the Church's divine purpose. Thus she

will fulfill the saying of Christ: "Every scholar whose learning is of the kingdom of heaven must be like a rich man who knows how to bring forth new and old things from out of his treasure house." Thus, too, she will be among those cited by our Holy Father "who adapt themselves to our changing times and join the new and the old in harmonious union."



Catholic Social Morality

Catholic social morality is a system whereby the individual's ethics find in the thinking motivation inspired by the faith (that is to say, in the highest values of the mystery of charity) the guiding norm to govern the creative morality, on the condition that the purposes of nature are always respected. Catholic morality will never permit an act favoring *personality*, one which is at the same time an act against *nature*. Consequently, if there is a question of regulating the growth of populations in the world, it cannot be accomplished through contraceptive methods. Such regulation should spring from the spiritual self-control which humanity by its very nature is invited to achieve. This is but one aspect of a wider self-control which man is called upon to exercise in order to distribute more reasonably and more equitably the riches of the world.—*S. de Lestapis, S.J., in MIGRATION News, No. 4, 1958.*

To be chaste is to know a passion which finds its joy and satisfaction only in the noblest and most total love. It is at one and the same time a virtuous love of self, of another as a person, of the child hoped for, and of God, the Creator of these wonders.

The Virtue of Chastity*

A. Plé, O.P.

THE Church's teaching on sexual morality is frequently criticized. Many psychiatrists claim that the Church by her prohibitions in regard to sins of the flesh helps to make a taboo of sex, that she cultivates a violence towards oneself and propagates in her domain a destroying fear; in short, that the Church is at the source of a great many neuroses.

Such a mistaken viewpoint is possible because psychiatrists come upon illnesses in their patients which they attribute—not without foundation—to a false notion of morality

that is too often accepted and taught by Christian parents and educators. This "morality" does in fact produce psychological and moral havoc. But it is not Christian. True Catholic morality in regard to sex is of quite a different nature.

In their preoccupation with the Ten Commandments, Christian moral treatises and catechisms are often the expression of a juridical mentality. This is quite legitimate, but it needs to be corrected by an authentic theology. For theology understands morality as essentially the study of man's approach to God. It

*An adaptation by the editors of *Theology Digest* (St. Mary's College, St. Marys, Kan. Winter, 1957) of an article which originally appeared in *Supplément de La Vie Spirituelle*, Editions du Cerf, 29 Boul. de Latour-Maubourg, Paris (VII), France.

treats of the *dynamisms* and acts through which man finds completion and happiness in that approach.

Dynamisms

These dynamisms in man are the primary concern of St. Thomas in his moral theology. Taking his point of departure from man's final end-beatitude, the principal stimulus of human acts—St. Thomas turns to the virtues, which he conceives as dynamisms.

Now the moral virtues, being *habitus* of our aptitudes (will and passions), are *habits* of our capacities for love. These, together with our intellectual capacities, are gradually developed from infancy to adulthood by being exercised. When these capacities have developed to the point where they can act with stability, promptness, force, ease, adaptation, and joy, we say that they have acquired a habit. Morality to St. Thomas is not a matter of avoiding sin or even of doing good. After all, a man may perform a good action not out of virtue, but simply from fear or self-interest. Morality, rather, is a matter of doing the good well.

A virtue is a habit which enables our capacity for love to perform easily acts which satisfy the demands of our nature. If virtue is good and improves us, that is because it is love. It is because virtues make us whole men and set us in perfect harmony with the external world, both natural and divine.

The moral virtues are connected.

You cannot have one completely without possessing all the others. For instance, the virtues of temperance and fortitude, which put order in their subject, cannot be exercised without putting into order our relations with others, which are the object of the virtue of justice. On the plane of God's grace all the virtues are connected with charity, which animates them from without and orders them to a new, divine love. So the properly Christian structure of virtues is an organization of our powers to love—to love God and neighbor.

Now all love, insofar as it satisfies, brings with it joy. That is why the exercise of virtue is the source of happiness. That is why joy is the criterion, effect, and crown of virtue. St. Thomas distinguishes three elements of beatitude: the good, the act leading to that good, and the happiness which naturally results. These cannot be separated. But there is among them a hierarchy both of function and of finality. The joy or happiness is an accompanying effect of the act; it is ordered to the act. The act, in turn, is ordered to its object, the Good.

The Nature of Chastity

St. Thomas understands the virtue of chastity to be a form of the cardinal virtue of temperance, which controls the concupiscent appetites (those having to do with the pleasures of eating, drinking, and sex). Since these are the most natural and vehement of man's pleasures, as well

as the most disturbed by original sin, they are particularly difficult to order.

Certainly, these pleasures are not of themselves wrong. Pleasure and joy are necessities of man's nature. They are the effect and sign of some accomplishment; they are an echo of divine beatitude; they are repose and therapy in the midst of problems and sorrows. Pleasure is morally good or evil depending on whether it results from a good or a bad action and whether it is sought for principally or secondarily.

Sex pleasure is no exception. If it is powerful, that is to assure the long life of the human race. It was even stronger before the Fall, although since the Fall it is more difficult to control.

Although temperance has for its subject the passions of the concupiscent appetites, it extends its field of activity to individual "bodily dispositions," which may or may not be favorable to the virtue. And so the recent discoveries of organic, hormone, and psychiatric medicine as well as depth psychology and the Freudian drives cannot be ignored by moral theology insofar as these make up the biological and unconscious substance of the passions.

The task of temperance is to "temper," that is, to establish a reasonable order and harmony among the parts of a whole. Thus temperance directs the operations which bring human pleasures to a purpose—the preservation of the body (in the case of eating and drinking) and the continuation of the human race (in what

concerns sex). To give a reasonable direction to these pleasures means ordering them to the act which brings the pleasure and thence to the reasonable purpose of that act. Here we have intelligent behavior which is true to man's nature and to the nature of the things which he loves. On the same score it is unreasonable, that is, false and contrary to nature, to live in order to eat. But to eat in order to live, that is intelligent.

The pleasures of eating, drinking, and sex are thus good if they are well-ordered, no matter what their intensity. What matters is not the vehemence of the pleasure but the way in which the capacity for love is used. And so it is not the job of temperance (especially chastity) to extinguish sense desires and pleasures or to put an end to the passions' activities. It is true that this is one way in which the higher faculties can deal with passion. But since violence experienced through the passions gives rise to difficulties and sadness, extinction is an imperfect way of handling the passions.

Integration of the Passions

The better method of control is to orientate the "animal" passions from within, so that they are profoundly integrated into the human person. Controlled in this manner, the passions take on something like a new nature. It becomes, as it were, their nature to play a free and dynamic role in the correct ordering of a superior capacity, that of reasonable love. Here we have something di-

recting itself with ease and pleasure. When this disposition becomes stable, we call it a virtue.

Virtue then is not two separate acts: the reason commanding, the passions submitting. No, a virtuous act is itself the act of the passion. The temperate man desires (*concupiscere*) in the way he should and the things he should.

The passions of a temperate man, far from being dead, are very much alive. But now they are attracted by the beauty of morality. And they love this beauty for its own sake, even though it is not an individual sense object but rather a spiritual and universal good. The passions now go beyond the "pleasure" level. They are integrated vitally into the person. They make their subject, on the plane of his "passion" life, capable of the self-determination and self-mastery which characterize a spiritual being.

The temperate man, then, achieves the integration of his personality. His passions take on a properly human quality. But the passions and pleasures of the flesh do not then become extinct. Although changed in quality, they stay what they are. They may be even stronger than before.

This Thomistic conception of virtue is true to the Gospel. The soul of Gospel morality is interiorization. That principle, enunciated by Christ, affirms the necessity of purifying the source of man's actions. It affirms the insufficiency of satisfaction with externally good acts; such was the sin of the Pharisees.

This conception of virtue is also in agreement with contemporary psychology. The man we call virtuous, and especially temperate, is the man the psychologists describe as "integrated" or adult. Our intemperate man can be compared with their infantile, dissociated person. In the case of the intemperate man, an inversion takes place. The superior capacities are put at the service of the inferior and collaborate in their self-centered, regressive way of operating.

Steps to Chastity

There are two passions in particular which dispose man to temperance and chastity; the shame (*verecundia*) which vile thoughts and actions awake in us, and love of honor (*honestas*).

The sense of shame is the fear experienced in the face of a threatening evil to which one fears to succumb; it is the fear of dishonorable actions. Obviously, this is not the perfect virtue of temperance. It lacks that sharing in the rational order and the liberty which characterize a virtue. The experience of it supposes a "mediocre" man, a man with a certain affection for moral good, who nevertheless feels the pull toward evil. And, as we have seen, in the case of the really temperate man, desire itself goes out toward what is good. The virtuous do not experience shame, for they have no fear of committing base actions.

Although a sense of shame impedes evil, it does not free the passion from concupiscence. The fear of

reproach or dishonor is what really stops the shameful act. This is why one feels less shame in acting unchastely before strangers than in front of friends and why one hides when he sins. Thus mere shame will not of itself suffice to make man avoid evil. Even when shame does succeed, the desire is not rectified. Shame is not a virtue.

Perfect virtue is found in very few men. Most persons, especially the mentally ill, give in to their passions and seldom experience anything loftier than shame. It is understandable that psychiatrists should confuse this shame with temperance and accuse the virtue of all the insufficiencies of the passion.

The second passion, the sense of honor, is a sensible love of the honor that is accorded to upright action. This is obviously not real virtue, not spiritual love, the love of good for its own sake.

Continence

The concept of temperance given here would seem to be utopian, and, in fact, it is. Such virtue is hardly to be found among Adam's children. Original sin has split apart the individual human being. Even grace does not radically heal the damage sustained. The virtuous Christian is able to control the violent movements of concupiscence, but his complete healing would be a miracle.

The sexual passions are a powerful force working toward anarchy and the destruction of the individual. It is because of this disorder-

ing tendency rather than their vehemence that they strongly resist integration. And this, despite the fact that they are of their nature quite able to participate in the order of spiritual love.

When dealing with these passions, reason must be imperious and politic at the same time. It is still the ideal of temperance that sexual passions should not be suppressed or even quelled but rather ordered to reason in their very activity. Because of the intensity of passion in its disorder, however, recourse to force is necessary. This purely negative recourse, unfortunately, is usually needed before man becomes able to use his passions in a positive manner.

However, even though force is necessarily employed, the correction of the passions ought to be an educational process. Its goal should be the participation of the passions in the order of reason.

It is with this accidental, constraining role of chastity that continence is concerned. Continence is a quality of the will, that is to say, of spiritual love. The continent man (in this sense of "continence") does not have the virtue of chastity. His passions are not yet ordered to what is reasonable. But he is fighting for this integrity. He finds two men within him. He would like to be chaste; shameful actions disgust him. He condemns them, and yet he is inclined to do them at the same time.

He cannot control his passions from within the passions themselves. He must intervene through his will to suppress them or to hinder

their activity. Continence, therefore, though a movement toward virtue, is itself no virtue in the full meaning of the word. It does not effect that integration of the whole person through the intrinsic participation of the lower in the higher faculties which is the hallmark of virtue.

Christian Chastity

For a Christian there is only one morality, the Christian. The Christian's conduct should be animated completely by his faith. The grace received at baptism is in reality man's only hope of achieving a certain degree of personal integration. Grace, acting within us, is our most intimate principle of unity. It joins us once more to God; it unites us within ourselves and with each other. Although it leaves us with concupiscence, that radical source of disunity within our depths, still it gives us virtues—dynamisms—which are able to effect in us an ever greater harmony of our spiritual and our lower powers. Grace, which is like a second nature in us, makes us capable of supernatural actions which have for their object the knowledge and love of God Himself.

All of our actions, including those of our sexual passions, should be directed toward that divine Object. Our passions need this animation from above if they are to achieve a relatively perfect integration.

The entire dynamism of theological virtues and gifts, in giving to chastity this new and higher object, changes its nature. Christian chastity

is infused. It is a gift from God by means of which sexual pleasure can be ordered to a good revealed by faith, desired and awaited by hope, and loved by charity. But the labor of ordering the passions from within is the work of a chastity acquired by the individual's own efforts, and this acquisition remains even after the infused gift has been lost through mortal sin.

Thus the virtue of chastity is a unifying and perfecting force which assures integration and maturity. Animated by the life of grace, it sanctifies man in the depths of his being. In chastity thus conceived and practised there is no foundation for the accusations which psychologists and psychiatrists make against it. The specific effect of chastity is not to stamp out carnal pleasure, but to order this pleasure to something higher. The purpose which the chaste person keeps in view is not the pleasure of the act. He seeks rather the act which is pleasurable and which in turn is ordered to its natural and supernatural objects.

To be chaste is to love, and to love passionately. It is to know a passion which finds its joy and satisfaction only in the noblest and most total love. It is at one and the same time, and all in one, a virtuous love of self, a love of another as a person, a love of the child hoped for, a love of family, community, humanity, and of God, the Creator of these wonders, who is Himself Love.

One can see how badly mistaken those parents and educators are who think they are doing the right thing

in implanting a fear of sex in children and adolescents. They do not educate for virtue; they only arouse the passion of fear. It is good to teach reserve; but if this reserve is not gradually replaced by the love proper to the virtue of chastity, it is powerless to regulate carnal desire from within. The desire is simply repressed rather than assumed into a higher love. This method of education, even if it rules out sins of the flesh for the present, opens the way to grave faults, to battles with no issue, and to neuroses.

The love of honor and the quality of will called continence, too, are only steps toward the perfect virtue of chastity. They should not be

passed over in educating the young, but man must learn to pass beyond them in tending toward that goal which is the act of loving itself.

The educator's task is to awaken each person to his best self. He cannot have for his ideal mediocrity and frustration of what is best in man. On the contrary, he should do all he can to arouse the authentic virtue of chastity, to lead those over whom he has charge from the rule of the passions to the rule of virtue, from fear to love. True Catholic morality, far from causing neuroses, favors that integration, maturity, and selflessness without which there is neither psychological nor moral health.



Parental Guidance

An irresponsible or delinquent child was not born that way. It is true that the residues of original sin affect all of us but it is also true that through grace tendencies toward evil may be corrected. Parents must recognize the fact that children are different, that they have been reared differently and that all are capable of doing wrong. The Catholic parent rearing a child in contemporary society should be quite aware of his incipient faults. He lives in a world in which tendency toward evil can be readily facilitated. Wise parental guidance in the very beginning is a safeguard parents owe him.—*John J. Kane in the VOICE OF ST. JUDE, August, 1958.*

DOCUMENTATION

One cannot argue that the Church exacts an abjuration of the respect and physical care of the person and its external decorum. "I wish women," said the Apostle of the Gentiles, "to be decently dressed, adorning themselves with modesty and dignity" (I Tim. 2:9).

Morality and Fashion Design*

PIUS XII

WE HEARTILY bid you a paternal welcome, Beloved Sons and Daughters, promoters and associates of the Latin Union of High Fashion.

You have seen fit to come and bring Us the testimony of your filial devotion and at the same time to seek heaven's favor on the Union which you have placed, since its inception, under the auspices of Him whose glory must constitute the purpose of every human activity—even of those that are apparently profane—according to the precept of the Apostle of the Gentiles: "Whether you eat or drink, or do anything else, do all for the glory of God" (I Cor. 10:31).

You propose to examine from the Christian point of view and with Christian intent a problem which is as delicate as it is complex. Its moral aspects cannot be ignored. It is at all times an object of attention

*An address to the Latin Union of High Fashions, Rome, November 8, 1957.

and anxiety to those whose task it is, by reason of their duties in the family, in society and in the Church, to preserve souls from the snares of corruption and to protect the whole community from decadent habits. We refer to the problem of fashions, especially women's fashions.

It is proper that your generous intentions should meet with Our gratitude and that of the Church, and that your Union, born of and inspired by a sound religious and civic sense, should receive Our fervent wishes for the achievement, through the enlightened self-discipline of fashion designers, of the twofold aim expressed in your statutes: to moralize this important sector of public life, and to contribute to the raising of fashions to the level of an instrument and expression of a well-intentioned civility.

Wishing to encourage such a praiseworthy enterprise, We willingly consent to your request that We expound Our thoughts to you, particularly those concerning the proper formulation of the problem and, most important of all, its moral aspects. We shall also make some practical suggestions which may guarantee the Union a well-accepted authority in such a controversial field.

I

GENERAL ASPECTS OF FASHIONS

Following the counsel of ancient wisdom which points to the finality of things as the supreme criterion of every theoretical evaluation and to the certainty of moral norms, it will be useful to recall those aims which man has always established for himself where his clothing is concerned.

Reasons for Clothing

Without doubt man obeys the well-known requirements of hygiene, decency and decorum. These are three necessities so deeply rooted in nature that they cannot be disregarded or contradicted without creating repulsion and prejudice. They are as necessary today as they were yesterday; they are found in almost every race; they can be seen at every stage of the wide scale in which the natural necessity of clothing is historically and ethnologically established.

It is important to note the strict and close interdependence that binds these three necessities, despite the fact that they derive from three different sources. The first is derived from man's physical nature, the sec-

ond from his spiritual nature, the third from his psychological-artistic complex.

Hygiene

The hygienic requirements of clothing concern mostly the climate, its variations and other external factors as possible causes of discomfort or illness. It follows from the above-mentioned interdependence that this hygienic reason—or better, pretext—cannot serve to justify a deplorable license, especially in public aside from exceptional cases of proven necessity. But even in these cases, every well-bred soul would be unable to avoid the distress of an involuntary feeling of confusion and external embarrassment.

Likewise, a manner of dressing which is harmful to health—and there are no few examples of this in the history of style—cannot be considered legitimate on the pretext of beauty. On the other hand, the common rules of decency must give way to the needs of medical care which, although it may seem to violate them, on the contrary respects these rules when all due moral precautions are employed.

Decency

Equally obvious as an origin and purpose of clothing is the natural requirement of decency, understood in the wider sense—which includes proper consideration for the sensitiveness of others to unsightly exposure—or, above all, as a defense of moral honesty and a shield against disordered sensuality.

The strange opinion which attributes the sense of modesty to one type of education or another and even considers modesty a conceptual deformation of innocent reality, a false product of civilization and a stimulus for dishonesty and source of hypocrisy, is not supported by any valid reason. On the contrary, it finds an explicit condemnation in the resulting repugnance with which they are viewed who dare to adopt this point of view as a way of life. Thus the soundness of common sense, manifest in universal usage, is confirmed.

Natural decency in its strictly moral sense, whatever its origin may be, is founded on the innate and more or less conscious tendency of everyone to defend his own physical possessions from the indiscriminate desires of others so that he may reserve them, with prudent choice of circumstances, to the wise purposes of the Creator, which He Himself has placed under the protective cover of chastity and propriety.

This second virtue, decency, the synonym of which is "modesty" (from *modus*, a measure or limit) probably better expresses the function of governing and dominating the passions, especially sensual passions. It is the natural protection of chastity. It is its effective rampart, because it moderates the acts closely connected with the very object of chastity.

Like a sentinel, modesty makes man hear its warning from the moment he acquires the use of reason, even before he learns the full meaning of chastity and its object. It accompanies him throughout his entire life and demands that determined acts, which are honest in themselves because they are divinely established, should be protected by the discreet veil of shadow and the reserve of silence in order to confer upon them the respect owed to the dignity of their great purpose. It is therefore just that modesty, as the depository of such precious possessions, should claim for itself an authority prevailing over every other tendency and caprice, and should preside over the determination of fashions in clothing.

Adornment

And here we arrive at the third purpose of clothing, from which fashions draw more directly their origin, and which responds to the innate need, more greatly felt by woman, to enhance the beauty and dignity of the person with the same means that are apt to satisfy the other two purposes.

In order to avoid restricting the scope of this third requirement to mere physical beauty, and even more to avoid associating fashion with the lust for seduction as its first and only reason, the term adornment is preferable to that of beautification. The penchant for the adornment of one's own person clearly derives from nature, and is therefore legitimate.

Over and above the desire for clothing in order to hide physical imperfection, youth asks for clothing that has an attractiveness and splendor, which sings the happy theme of the spring of life and which facilitates, in harmony with the rules of decency, the psychological prerequisites necessary for the formation of new families. At the same time mature age seeks to obtain from its proper clothing an aura of dignity, seriousness and serene happiness.

In every case in which the aim is to enhance the moral beauty of the person, the style of clothes will be such as almost to eclipse physical beauty in the austere shadow of concealment, to distract the attention of the senses and concentrate reflection on the spirit.

Considered under this wider aspect, clothing has its own multiform and efficacious language. It is at times spontaneous and therefore a faithful interpretation of sentiments and habits. At other times it is conventional, affected and therefore hardly sincere. Clothing expresses joy and sorrow, authority and power, pride and simplicity, wealth and poverty, the sacred and the profane. The specific form of expression depends on the traditions and the culture of peoples. It changes all the more slowly as the institutions, characters and sentiments that the styles interpret are the more stable.

The Nature of Fashion

Emphasis on physical beauty is the express purpose of fashion. Fashion is an ancient art of uncertain origins. It is a complex art because of the psychological and social factors that it involves. These psychological and social factors have acquired indisputable importance in public life at the present time, either because they constitute an esthetic expression of customs or because they interpret a public demand and are the focal point of considerable economic interests.

A profound observation of the phenomena of fashions will reveal that they are not only extravagant in their form, but are also the meeting point of such different psychological and moral factors as taste for beauty, thirst for novelty, affirmation of the personality, intolerance of monotony, as well as luxury, ambition and vanity.

Fashion is actually elegance conditioned by constant change in such a way that its own instability confers a distinctive mark upon it. The reason for the constant change of fashions, which has now become seasonal—changes which are slower in the basic lines, but extremely rapid in secondary variations—seems to be found in the desire to surpass the past. It is facilitated by the frantic nature of the contemporary epoch, which has the tremendous power of burning up in a short time all that which is meant to satisfy the fantasy and the senses.

It is understandable that new generations intent upon their own future—a different and better dream than that of their fathers—should feel the need to detach themselves from those forms, not only of clothing but also of objects and ornaments which most obviously recall a way of life that they wish to surpass. But the extreme instability of present-day styles is determined above all by the will of its artificers and guides, who have at their disposal such means, unknown in the past, as an enormous and varied textile production, the inventive fertility of fashion de-

signers and easy means of "launching" fashions in the press, movies, television, exhibits and fashion shows.

The rapidity of change is furthermore stimulated by a kind of silent competition, not really new, between the "élite" who wish to assert their own personality with the original forms of clothing, and the public who immediately convert them to their own use with more or less good imitations. Nor can one overlook the other subtle and decadent reason, namely, the effort of "stylists" who play on the factor of seduction in order to insure the success of their "creations." They are well aware of the effect that constantly repeated surprise and novelty create.

The Economics of Fashion

Another characteristic of today's fashions lies in the fact that, although they remain principally an esthetic fact, they have also assumed the property of being an economic element of great proportions. The few established fashion shops which, from this or that metropolis, once dictated undisputed rules of elegance to the world of European culture have now been replaced by a number of financially powerful organizations which, while they supply the demand for clothing, also form popular tastes and constantly work to promote ever-increasing demands for their own market.

The reasons for this transformation are to be found in the so-called "democratization" of fashion through which an ever-increasing number of individuals fall under the spell of elegance and in technical progress which makes it possible to turn out mass-produced models that would otherwise be expensive but have now become easy to acquire on the so-called "ready-made" market.

Thus was the world of fashion born, a world which includes artists and craftsmen, manufacturers and merchants, publishers and critics, as well as an entire class of humble men and women workers who draw their income from fashions.

Although the economic factor is the driving force of this activity, its soul is always the designer, the person who, through a clever choice of materials, colors, cut, line and accessory ornaments, gives life to a new expressive model that pleases the public. It is needless to point to the difficulties of this art, which is the fruit of genius, skill and, even more so, of a sensitivity to the taste of the moment.

A style destined for certain success acquires the importance of an invention. It is surrounded by secrecy while waiting to be "launched."

Once on the market, it brings in high prices, while the information media give it wide publicity almost as though it were an event of national importance.

The influence of fashion designers is so strong that the textile industry lets itself be guided by them in its production both in quantity and in quality. Their social influence is equally great in interpreting public customs, for if fashions have been the external expression of the usages of people in the past, they are today even more so inasmuch as this phenomenon becomes the product of reflection and study.

"High Fashion"

But the formation of the tastes and preferences of the people and the guidance of society toward serious or decadent habits does not depend on the fashion designers alone. It depends also on the whole organized complexus of the fashion industry, especially upon production houses and critics in that more refined sector which finds its clients in the upper social classes and takes the name of "high fashion." as if to designate the origin of the currents that people will later follow almost blindly and under what appears to be some magic compulsion.

Now, since so many important values are involved in and sometimes endangered by styles, as We have rapidly outlined, it seems providential that there should enter upon the scene the work of persons who have received a technical and Christian preparation and who want to contribute to freeing styles from tendencies which are not commendable.

This task should be the work of persons who see in styles, first of all, the art of knowing how to dress, whose aim is certainly—partial though it may be—to enhance the beauty of the body with moderation. And they wish to do this in such a manner that the body, the masterpiece of divine creation, will not be obscured but, on the contrary, in the words of the Prince of the Apostles, be exalted "in the imperishableness of a quiet and gentle spirit, which is of great price in the sight of God" (I Peter 3:4).

II

THE MORAL PROBLEM OF FASHION AND ITS SOLUTIONS

The problem of fashion consists in the reconciliation in harmonious balance of the exterior ornamentation of the person with the interior of a "quiet and modest spirit."

However, some people ask themselves if there really does exist a moral problem in such an exterior, contingent and relative fact as fashion. And, granted that there is, they ask in what terms this problem is set forth and according to what principles it must be solved.

This is not the place to complain at length about the insistence of many contemporaries who try to separate the exterior activities of man from the moral realm as if they belonged to another universe, as if man himself were not the subject and the object of the moral realm and therefore responsible before the Sovereign Regulator of all things. It is quite true that styles, like art, science, politics and other so-called profane activities, follow their own rules to attain the immediate ends for which they are intended. However, their subject is invariably man who cannot prescind from directing these activities to his ultimate and supreme end.

There exists, then, the moral problem of styles, not only insofar as they concern a generically human activity, but more specifically insofar as this activity is carried out in a field common to, or at least very close to, evident moral values. It exists even more insofar as the aims of styles, honest in themselves, are more exposed to being confused by the wicked tendencies of human nature fallen through original sin and of being changed into occasions of sin and scandal.

This inclination of a corrupt nature to abuse fashions has led ecclesiastical tradition to deal with it not infrequently with suspicion and severe judgment, as expressed by notable sacred speakers with intense firmness and by zealous missionaries, even to the point of "burning vain objects" which, according to the usages and austerity of those times, were esteemed as effective eloquence by the people.

The Church's Attitude

From such manifestations of severity, which fundamentally showed the maternal concern of the Church for the welfare of souls and the moral values of civilization, one cannot argue, however, that Christianity exacts almost an abjuration of the respect and care of the physical person and its external decorum. Whoever would draw this conclusion would be forgetting what the Apostle of the Gentiles wrote: "In like manner I wish women to be decently dressed, adorning themselves with modesty and dignity" (I Tim. 2:9).

The Church, on the contrary, does not censure or condemn styles when they are meant for the proper decorum and ornamentation of the

body. But she never fails to warn the faithful against being easily led astray by them.

This positive attitude of the Church derives from reasons far higher than the mere esthetic and hedonistic considerations which have been assumed by a return of paganism. The Church knows and teaches that the human body, which is God's masterpiece in the visible world, and which has been placed at the service of the soul, was elevated by the Divine Redeemer to the rank of a temple and an instrument of the Holy Spirit, and as such must be respected. Its beauty must therefore not be exalted as an end in itself, much less in such guise as will defile that given dignity.

Speaking in concrete terms, it cannot be denied that along with honest styles there also exist immodest fashions which create confusion in well-ordered minds and which can even be an incentive to evil. It is always difficult to indicate the borderline between honesty and shamelessness with universal norms because the moral evaluation of attire depends on many factors. However, the so-called relativity of fashions with respect to times, places, persons and education is not a valid reason to renounce "a priori" a moral judgment on this or that fashion which for the time being violates the limits of normal decency. The sense of decency, almost without being consulted on the matter, gives immediate warning as to where immodesty and seduction, idolatry of matter and luxury, or only frivolity are concealed. And if the artificers of shameless fashions are skilled in the trafficking of perversion, mixing it into an ensemble of esthetic elements that are honest in themselves, human sensuality is unfortunately even more skillful in discovering it and is ready to fall under its spell.

Here as elsewhere, a greater sensitivity to the warning against the snares of evil, far from being cause for criticism of those who possess it as though it were only a sign of interior depravity, is on the contrary the mark of an upright soul and of watchfulness over the passions.

Moral Norm for Style

But no matter how broad and changeable the relative morals of styles may be, there always exists an absolute norm to be observed, after one has heard the admonition of conscience warning against approaching danger. Style may never be a proximate occasion of sin.

Among the objective elements that concur to make an immodest style

there is first of all the evil intention of its makers. Where these seek to create unchaste ideas and sensations through their fashion models, they are using a technique of disguised malice. They know, among other things, that boldness in this matter cannot be pushed beyond certain limits, but they also know that the desired effect lies close to them, and that a clever combination of serious and artistic elements with other less worthy elements are highly suited to capturing the fancy and the senses. And they know that a fashion thus devised will be acceptable to a client who seeks the same effect, without however compromising, at least to all appearances, the good name of honest persons.

Every restoration of decency to style must therefore begin with the intention either of those who design or those who wear. In both there must be an awakening of the conscience as to their responsibility for the harmful consequences that could result from clothing which is overly bold, especially if it is worn in public.

More basically, the immorality of some styles depends in great part on the excesses either of immodesty or luxury. An excess of immodesty in fashion in practice involves the cut of the garment. The garment must not be evaluated according to the estimation of a decadent or already corrupt society, but according to the aspirations of a society which prizes the dignity and seriousness of its public attire.

It is often said almost with passive resignation that fashions reflect the customs of a people. But it would be more exact and much more useful to say that they express the decision and moral direction that a nation intends to take—either to be shipwrecked in licentiousness or maintain itself at the level to which it has been raised by religion and civilization.

No less harmful, although in a different field, are the excesses of style when it is assigned the task of satisfying thirst for luxury. The small merit which luxury has as a source of labor is almost always nullified by the grave disorders that derive from it in public and private life. Prescinding from the dissipation of wealth which excessive luxury demands of its worshippers, who will more often than not end by being devoured by it, it always seems to constitute an insult to the honesty of those who live by their own work. At the same time luxury reveals a cynicism toward poverty either by flaunting too easy gains or by spreading suspicion concerning the way of life of those who surround themselves with it. Where conscience does not succeed in moderating the use of riches, even if they are honestly acquired, either frightful barriers

will be raised between classes or the entire society will be set adrift, exhausted by the race toward the utopia of material happiness.

In indicating the harm that a lack of restraint in styles can do to individuals and society, We do not mean to suggest that expansion or the creative genius of fashion designers should be repressed, nor that fashion should be reduced to unchanging forms, to monotony or dismal severity. On the contrary, We mean to indicate the right road that styles should follow, so that they may achieve the end of being faithful interpreters of civilized and Christian traditions.

Three Basic Principles

To obtain this end a few principles may be set down, principles which are almost the basis of the solution to the moral problem of styles from which it is easy to deduct more concrete norms.

The first is not to minimize the importance of the influence of style either for good or for evil.

The language of clothing, as We have already said, is the more effective when it is ordinary and is understood by everyone. One might say that society speaks through the clothing it wears. Through its clothing it reveals its secret aspirations and uses it, at least in part, to build or destroy its future.

But the Christian, whether he be creator or client, should be careful not to underestimate the dangers and spiritual ruin spread by immodest fashions, especially those worn in public, because of that continuity that must exist between professed doctrine and conduct, including external conduct. He will remember the high purity which the Redeemer demands of His disciples even in glances and thoughts. And he will remember the severity which God shows to those who give scandal.

One could call to mind on this subject the strong words of the prophet Isaias, in which the infamy that was to befall the holy city of Sion because of the immodesty of its daughters was foretold (cf. Isa. 3:16-24). And one could recall those other words with which the greatest of all Italian poets expressed in vehement terms his feeling of indignation for the immodesty creeping into his city (cf. Dante, *Purgatorio*, 23, 94-108).

The second principle is that style should be dominated and controlled instead of being abandoned to caprice and made to serve abjectly. This applies to the makers of style—designers and critics—whose conscience asks them not to submit blindly to the depraved taste which society, or better a part of it and not always that part most discerning in wisdom,

can manifest. But it also holds true for individuals whose dignity demands of them that they should liberate themselves with free and enlightened conscience from the imposition of determined tastes, tastes especially debatable in the moral sphere. To dominate styles also means to react firmly against currents that are contrary to the best traditions.

Mastery over fashions does not contradict but, on the contrary, strengthens the saying that "fashions are not born outside of and against society," provided that one ascribes to society, as one should, consciousness and autonomy in directing itself.

The third principle, even more concrete, is the respect of "measure" or rather of moderation in the entire field of styles. Just as excesses are the principal causes of their deformation, so moderation will preserve their value.

Moderation must have effect on minds, above all, regulating at all costs the greed for luxury, ambition and capriciousness. Stylists, and especially the designers, must let themselves be guided by moderation in designing the cut or line of a garment and in the selection of its ornaments, convinced that sobriety is the best quality of the art.

Far from the idea of wanting to bring them back to forms outdated by time—although these often reappear as fashion novelties—and only to confirm the eternal value of sobriety, We should like to invite today's artists to dwell for a moment on certain feminine figures in the masterpieces of classical art which have undisputed esthetical value. Here the clothing, marked by Christian decency, is the worthy ornament of the person with whose beauty it blends as in a single triumph of admirable dignity.

III

SUGGESTIONS TO PROMOTERS AND ASSOCIATIONS OF THE "UNION"

And now some particular suggestions for you, Beloved Sons and Daughters, inasmuch as you are the promoters and associates of the "Latin Union of High Fashion."

It seems to Us that the word "Latin" itself, with which you have wished to designate your association, indicates not only a geographical region, but above all the ideal aim of your activity. In fact this term "Latin," which is so rich in deep significance, seems to express, among other things, a lively sensibility and respect for the values of civilization.

It seems to express at the same time a sense of moderation, of balance

and concreteness, qualities that are all necessary to the components of your Union. It has given Us pleasure to see that these characteristics have inspired the purpose of your statutes, which you courteously submitted to Us. We notice that they derive from a complete view of the complex problem of fashions, but especially from your firm persuasion of fashion's moral responsibility.

Your program is therefore as wide as the problem itself, since it includes all the determining sectors of fashions: the feminine group directly, with the intention of guiding it in the formation of its tastes and the choice of clothing, the houses which are "creators of fashions," and the textile industry, in order that by mutual agreement they might adapt their production to the healthy principles of the Union. And since your Union is composed of organizations that are not mere spectators but participants—we might say actors in the theater of fashions—its program also deals with the economic aspect of fashions, rendered more difficult now by forthcoming changes in production and by the unification of the European markets.

Sound Taste

One of the indispensable conditions for achieving the aims of your Union lies in the formation of sound taste in the public. This is indeed a difficult task, opposed at times by premeditated design, and it requires of you much intelligence, great tact and patience.

In spite of everything, face it with a fearless spirit, certain as you are of finding strong allies first of all among the excellent Christian families which are still to be found in great numbers in your own country. It is clear that your action in this direction must be aimed mainly at winning over to your cause those who control public opinion through the press and other information media. People wish to be guided in style more than in any other activity. Not that they lack a critical sense in esthetical matters or in honesty, but, at times too docile and at other times too lazy to make use of this faculty, they accept the first thing that is offered to them and only later become aware of how mediocre or unbecoming certain fashions are.

It is necessary therefore that your action should be timely. Among those, furthermore, who at the present time are guiding with great effectiveness the tastes of the public, celebrities, especially in the world of the theater and films, occupy a preeminent position. In the same measure that their responsibility is grave, so will your action be fruitful

wherever you can succeed in bringing over at least a few to the good cause.

Esthetic and Moral Problems

A distinguishing mark of your Union seems to lie in the careful study of the esthetic and moral problems of fashions in periodic meetings, such as the present congress, that have an ever more international character, persuaded as you are of the fact that the fashions of the future will have a unitarian character in the individual continents. Employ yourselves, therefore, to bring into these congresses the Christian contribution of your intelligence and skill, with such persuasive wisdom that no one will be able to suspect you of prejudice in your own personal interest or of the weakness of making compromises.

The sound consistency of your principles will be put to the test by the so-called modern spirit, which cannot bear hindrance. And it will be tried by the same indifference of many toward the moral consideration of styles. The most insidious of sophisms, which are usually repeated to justify immodesty, seem to be the same everywhere. One of these resurfaces the ancient saying "*ab assuetis non fit passio*"—the customary does not arouse the passions—in order to brand as old-fashioned the rebellion of honest people against fashions which are too bold. Is it necessary to show how out of place the ancient saying is?

We have already mentioned, when We spoke of the absolute limits to be defended in the relativism of style, of the unfounded character of another fallacious opinion according to which modesty is no longer becoming in the contemporary era which has now become free of all useless and ruinous scruples.

It can certainly be granted that there are different degrees of public morality according to the times, the nature and the conditions of the civilization of individual peoples. But this does not invalidate the obligation to strive for the ideal of perfection and is not a sufficient reason to renounce the high degree of morality that has been achieved, and which manifests itself precisely in the great sensitivity with which consciences regard evil and its snares.

A Mortal Combat

May your Union, therefore, pledge itself to this fight, which aims at insuring an ever higher degree of morality, worthy of its Christian traditions, in the public customs of your nation. It is not by chance that your

work which strives to moralize styles is called a "battle." Every other enterprise which tries to return to the spirit its domination over matter, meets with battle in the same way.

Considering each battle in particular, one can see that they constitute individual and significant episodes in the bitter and eternal struggle that everyone who is called to the freedom of the Spirit of God must endure in this life. The Apostle of the Gentiles described with inspired accuracy the front lines and opposing forces of this combat: "For the flesh lusts against the spirit, and the spirit against the flesh; for these are opposed to each other, so that you do not what you would" (Gal. 5:17). Enumerating the works of the flesh in a sad inventory of the heredity of original sin, he included among them impurity to which he opposed modesty as a fruit of the Holy Spirit.

Busy yourselves generously and with confidence, without ever letting yourselves be surprised by that timidity which made the numerically small but heroic armies of the great Judas Machabeus say: "How shall we, being few, be able to fight against so great a multitude?" (I Mac. 3:17). May the same answer given by the great champion of God and of the fatherland encourage you: "For the success of war is not in the multitude of the army; but the strength cometh from heaven (ibid. 19).

With this heavenly assurance in mind We take leave of you, Beloved Sons and Daughters. And We raise Our supplications to the Omnipotent so that He will deign to bestow His assistance upon your Union, and His graces upon each one of you, your families and in particular upon the humble working men and women of fashions. As a token of these favors which We wish you, We heartily impart to you Our paternal Apostolic Blessing.



The Means of Unity

The reunion of all Christians is a divine work. The study of experts and meetings among religious leaders to dispel prejudices and misunderstandings are necessary and should be encouraged. However, these are but human means; they are conditions to prepare the way for reunion, but alone they cannot realize it. Christian unity in the one true Church will be brought about only by God's grace, which must be sought in prayer.—*John I. Hochban, S.J. in the CANADIAN MESSENGER OF THE SACRED HEART, June, 1958.*

Obedience to civil law is very often demanded by the natural law, divine law and the requirements of charity and justice. If any of these basic moral elements enters into civil enactments, e.g., traffic laws, then such laws have a moral binding force in conscience.

Massacre on the Roads*

THE AUSTRALIAN HIERARCHY

IN THE year 1940 the Catholic Bishops of Australia decided to dedicate one Sunday of each year to an explanation of the Church's teaching on the problems of Social Justice. Since that date a joint annual statement has been issued to the public setting out the moral principles that should guide us in grappling with various social evils of our time.

At our annual Conference this year we decided to call attention to the growing toll of life and limb associated with our road transport, which constitutes one of the most distressing social scourges of today. The "toll of the road" has developed into an ever-mounting social evil, a self-inflicted wound upon our young nation, to which no thoughtful person can refuse his serious attention.

We hope in this Statement to outline the problem in its stark realism, and to set down the moral principles that ought to guide the users of our crowded thoroughfares.

*Annual Social Justice Statement, September 7, 1958. For statistical data incorporated into this statement the Bishops express their indebtedness to the President of the Australian Road Safety Council.

The Grim Story

Most people become bored when they are confronted with statistics. But the figures that record the tragic story of our road accidents surely should not bore anyone. They deal with the tragedy of human lives that each day are needlessly destroyed or gravely impaired. Moreover, the problem is far from being a mere academic one for the average man. Any one of us, on any day, may personally swell that mounting tally of tragedies by our own heedlessness or the folly of others.

Here are some facts about this daily massacre that should stir even the most apathetic citizen into a sense of deep concern for his own safety and that of others:

1. Since the founding of our nation in 1901 we have been involved in four wars, in which the flower of our manhood was decimated in defense of our national security. Each year on Anzac Day we mourn the deaths of these national heroes, and pay tribute to their honored memories. But the total casualties incurred in the four wars—the Boer War, the First and Second World Wars and the Korean War—were only *half* the total of Australian civilians killed or wounded on our roads during the same period.

Total killed, wounded and P.O.W.'s in all wars 555,003

Total killed and wounded on the roads 1,012,000

When one reflects on these shocking figures one wonders whether the Federal Government should not proclaim a day of national mourning for the victims of our never-ending civil war.

2. The magnitude of the grim harvest of the roads may be stated in another graphic way. Recent figures have shown that, according to the average rate, a road death happens in Australia about every four hours, a road casualty every ten minutes, and a reportable accident every five minutes. Therefore, striking an average for each day, it is certain that on every morning of the year six healthy Australians who rise from bed and venture out on the roads will not see another day.

3. Actuaries working on these figures warn us that in any average young family of five Australians alive today, of whom the father would be 35, the mother 30, with children of 7, 5 and an infant, one of the five is doomed to become a road accident victim.

This melancholy prediction should bring home to every young family man just how slender is the thread by which the sword of disaster hangs over his young family.

Man and the Machine

As we have pointed out, the road accident toll in life and limb has proved a more deadly weapon than all the engines of destruction that our enemies concentrated on us in war. From the economic standpoint it has been estimated that road accidents cost the nation £35 million each year, a sum that would be sufficient to employ 55,000 workers on the basic wage for that year. Another tragic element in this grim work of needless destruction is that most fatal road victims are in the prime of life. Fifty-seven per cent of those who are killed are under 40 years of age. In the light of these facts no sober-minded citizen can close his eyes to the reality that we have in our midst a social scourge that is gravely draining the life-blood of our nation and sapping its economic strength.

Of course, no one would deny that road transport by motor vehicles has been one of the greatest boons of our civilization. Modern trade, business and recreation are all so intimately bound up with fast road transport that it has become an essential element of present-day life. Even as a life-saver road transport enables the doctor, the ambulance-man, the fireman, and so many others to contribute enormously to the speedy relief of the sick and the needy. But in our time the swiftly-moving road machine has become such a major killer in the community that much of its beneficial contribution to our civilization is being canceled out. Humanity has discovered that co-existence with one of its best servants—the motor vehicle—is becoming so difficult that something must soon be done about it.

Causes of Road Accidents

A great deal of attention has been given to the task of analyzing the various *causes* of the road accidents that have occurred during the past few years. One notices a certain uniformity in the figures presented each year to catalogue the various causes of fatalities on the road.

Excessive speed has been the number one killer. Inattention on the part of drivers follows rather closely. Careless acts of pedestrians, passengers and other road users loom largely in the total causes of accidents, followed by intoxication on the part of drivers and mechanical defects in motor vehicles.

These analyses disclose that in the sum total of road casualties in recent years acts of persons were responsible for all except five per cent

of the deaths that occurred on Australian roads. Therefore, at the root of the problem of road safety there is a necessity to cultivate in the community a changed outlook in human relations on the road, and a more Christian attitude towards the traffic code.

It is not our function to define for the civil authorities the means by which safety on the roads can best be secured. Innumerable suggestions have been made by the public, such as:

- more stringent traffic laws,
- the building of "super-highways,"
- better surfacing and lighting of roads,
- a higher degree of vehicle safety,
- more concentrated police supervision,
- more intensive education of the people,
- and many other similar ideas.

No doubt, each of these suggestions has its individual merit, and it is the function of the appropriate authorities to give them due consideration.

A Moral Problem Is Involved

We consider that our function as Bishops is to indicate the moral principles that should guide those who undertake the responsibility of driving a potentially lethal machine over our crowded highways.

Many people seem to think that the traffic code is a mere penal law that does not bind them in conscience, but merely subjects them to a penalty when its violation is detected. This fairly general theory has created an attitude of mind which induces road users to observe the traffic laws only when a traffic officer is in sight.

It is perfectly true that there are some jurists and a number of moralists who maintain that the modern secular State, divorced from religion, does not by its laws impose any moral obligations of conscience on its subjects. It merely legislates for the infliction of a penalty for each infringement of its laws. In framing laws legislators do not appeal to any obligations in conscience which they may desire to impose upon citizens. The modern legislator considers the penalty imposed to be an adequate compensation to society for the civil inconvenience supposed to arise from the offence. Neither does the judiciary normally take anything into account beyond the penalty imposed. It is therefore argued that our civil laws are merely penal, without imposing any moral obligations on the consciences of citizens beyond the duty of accepting the penalty that might be imposed for an infringement.

But the matter is not as simple as that. A civil law which is merely a civil enactment, divorced from any higher moral sanctions, may have only penal consequences for the members of society. But the number of such laws would be relatively small. Obedience to civil laws is very often demanded by the precepts of the natural law, the divine law and the requirements of charity and justice. If any of these basic moral elements enters into a civil enactment, then such a law has a moral binding force in conscience, whether or not the civil legislator intended to touch the consciences of his subjects.

The Law of Nature

Let us set out these ideas in greater detail. One might begin by asking, "What is meant by the phrase, 'natural law'?" The natural law, in this context, is that rule of conduct which springs from the very nature with which God has endowed men. Gifted with intelligence and free will man is master of his own conduct, but he abdicates his rational dignity if he acts irrationally like a beast. The Creator has imposed upon man the obligation of living in conformity with his nature and of being guided by reason. Apart, therefore, from any divine revelation man knows instinctively that actions which are in conformity with his natural tendencies are good in themselves, and those which are at variance with his nature are wrong and immoral.

For example, man's nature requires for its proper development that he live in society. Hence all actions that tend to subvert the basis of social life are morally wrong. Parental neglect of children, murder, suicide and such basically anti-social acts are recognized by civilized men as crimes against the universal order willed by the Author of Nature.

This natural law, which St. Paul says is written in the heart of men (*Rom. 2:15*), is the foundation of all human law. Human laws are valid and equitable only in so far as they correspond with or supplement the natural law, and are null and void when they are in conflict with it. Morality is thus rooted in the natural law, which is antecedent to all human society. It is the rational creature's participation in the eternal law according to which God guides all things towards their final goal.

However, it should be noted that since the fall of man, passion, prejudice and other influences have so clouded the understanding and perverted the will of man that he does not immediately recognize the detailed contents of the natural law. History has shown that there has always been a need to clarify and define more accurately the principles

of the natural law, either by divine commandments or by detailed human laws.

From these considerations it should be clear that civil laws like the traffic code, which aim to prevent suicidal and homicidal actions on the road, are radically based on the natural law and have a binding force in conscience.

The Law of God

The explicit divine law was superimposed on the law of nature to clarify it and apply it to the details of human life. The divine law was given by God to guide men whom He had elevated beyond the order of nature to the order of grace. Its ten principal commandments are the basis of all true civilization, and are the clear, certain and publicly recognized standard of moral conduct for the whole of Christendom.

Among the ten commandments there are two which enter directly into the problem of road safety. They are the fifth commandment: "Thou shalt not kill," and the seventh commandment: "Thou shalt not steal."

The fifth commandment, which forbids killing, is both affirmative and negative. As an affirmative command it binds us to preserve our own lives and the lives of those committed to our care. As a negative precept it forbids all unjust killing, wounding, mutilation or assault, as well as the interior acts of anger, hatred and revenge, which may lead to violence or even to murder.

The seventh commandment not merely forbids actual theft, but also every injustice to our neighbor in his goods or property.

It is evident, therefore, that any injury to the *person* or the *property* of another inflicted by a motorist on the roads is a matter the morality of which is governed by the divine law.

The Christian Code

These considerations are greatly reinforced by the teaching of Jesus Christ, who is the Supreme Lawgiver for the Christian. He expressly taught that the *moral* precepts of the old law remain in full force for the Christian, and their observance is necessary for salvation. But the great feature of Our Blessed Lord's teaching and example was His elevation of the virtue of charity to a key position in the Christian law, and the authentic hall-mark of his followers.

Here we have another and more lofty principle that should enter into the human relations of those who travel on our roads. It is surely clear

that the exhibitions of arrogance, selfishness and downright discourtesy that appear so frequently on the roads are offences against the spirit of Christian charity.

Hence the Christian motorist who imagines that his conduct on the roads is controlled solely by a civic traffic code, and enforced only by the presence of a policeman, is a very misguided person. As we have endeavored to show, the precepts of the very law of nature that bind us to safeguard the lives and property of others, the divine law, expressed in the fifth and seventh commandments, and the great law of Christian charity, all encompass the road-user, and press heavily on his conscience every time he ventures to take a motor vehicle on to our crowded thoroughfares.

Degrees of Moral Responsibility

We shall now examine the varying degree of moral responsibility and guilt which breaches of the traffic law may entail. We say moral guilt, because we fear that many of our people do not feel any sense of moral guilt in their traffic offences, or make them matters of conscience to be manifested in the tribunal of penance.

In dealing with moral guilt it is important to keep in mind that a motorist has under his control a potentially lethal machine. The morality of a driver's actions would thus be governed by the same moral principles as would guide a man who is carrying a loaded gun. If an armed man were to discharge a gun with the deliberate intention of killing or maiming another he would, of course, be guilty of a most heinous crime. In addition to the gravest of penalties he is also under obligation to make complete reparation for the damages inflicted on the family of his victim. Even if by good fortune the intended victim were missed by the bullet, the would-be assassin is none the less guilty of the sin of homicide, though naturally he would escape the burden of reparation to his intended victim's dependents.

It is possible that the motor car can be used deliberately as a weapon of murder, but the case is so rare that it need not delay us any further, except to add that the full consequences of guilt and responsibility for reparation, mentioned above, would be incurred.

Accidental Injuries

The normal type of injury by use (or misuse) of the motor vehicle happens when a mishap occurs by which a motorist unintentionally in-

jures either himself or another person. Of course, the driver did not intend the casualty, nevertheless he intended the type of driving which was the cause of the death or injury to another.

In most cases the driving, or the type of driving, was a fully voluntary act; the accident, however, was not willed. This type of accident is called by moral theologians an action that is voluntary in its cause. That is to say, the driver was responsible for the action which caused the injury, but the resulting accident was voluntary only in the cause which the driver set in motion.

Theologians have carefully examined the degree of responsibility which attaches to actions of this kind, and have laid down certain principles to guide us. Applying these principles to motor casualties it seems clear that moral responsibility is to be imputed to the driver if he failed to act with reasonable care, if he had foreseen in some way that an accident was a possible effect of his type of driving, and if any element of risk in his driving was not necessary at the time.

Some Examples

Hence there is no doubt that one would be morally guilty of grave sin if he deliberately drove through a red light at a busy intersection and accidentally injured or killed another person. He must be held responsible in conscience for the injury or damage or even of the possibility of injury or damage caused by his disregard of an important traffic rule.

Similarly, deliberate and reckless speeding in a crowded thoroughfare would render a driver morally responsible for any accident that resulted from his gross imprudence. Indeed, he would not escape moral guilt even though his reckless imprudence actually failed to injure anyone.

Under this heading must also be placed that shockingly stupid form of alleged amusement called "playing chicken."

The irresponsible youth who jumps out on to the roadway in front of an approaching car, daring the driver to continue on his path and forcing him either to brake suddenly or swerve into the traffic, reveals himself as a foolish clown who has scant respect for the obligations of the fifth commandment. It is true that the immature mentality of a silly prankster like this may sometimes minimize his moral guilt, but *objectively* his action is a grave sin.

A motorist who knowingly takes on the road a motor vehicle which is gravely unsafe in such mechanical operations as braking or lighting

cannot be freed from moral guilt, even though he should happen to escape an accident on his journey.

A degree of moral guilt is also incurred by any pedestrian or other road-user who knowingly risks his life or limb and the safety of a motorist by deliberate disregard of the accepted rules of traffic control.

In all these cases the general rule that guides both motorist and pedestrian is that "reasonable care" must be exercised at all times. It is, however, not easy to lay down precise details of what should be judged "reasonable care" on the part of the driver. Some drivers are far more skilful than others and can manage difficult road surfaces and emergency braking far more safely than others.

Yet it must be remembered that road safety is not merely a matter of a driver's skilful or careful use of his car. He has to bear in mind that frequently other road users, pedestrians and cyclists for example, can be quite lawless or careless. Every wise motorist should therefore allow a wide margin of caution if he is to avoid inflicting harm on the careless users of the road and burdening his own conscience with moral guilt.

It may help us to judge the moral imputability of our driving lapses if we examine a few of the more common cases of delinquency on the part of road-users.

Driving without a License

I. What is to be said about a person who drives an automobile on the public highway without having obtained a license to drive? It cannot be doubted that the State has a perfect right to insist that everyone who drives a motor vehicle in public shall have his capacity to drive tested by a public officer. The automobile is such a potential killer in the hands of an incompetent driver that the common good of the community demands that a certificate of proficiency be required of everyone who takes an automobile on the public roads. We consider that the licensing of motor drivers is not a mere penal law of the civil authority, but a necessary measure for the safety of life, limb and property of the community, and therefore it is based on the natural law.

Consequently, if a person attempts to drive a motor vehicle in public without having been tested and licensed to drive he is doing more than infringing a civil prescription. He would certainly be guilty of sin—a violation of the fifth or the seventh commandment—if his handling of the car was so unskilful as normally to endanger the life or the property of others. The guilt would still be incurred even if he luckily escaped

an accident during his unlawful adventure. Of course, the person himself might not be willing to admit that his attempt to drive was dangerous to life or property. This could lessen the subjective guilt which he would incur, but in this statement we are concerned with the *objective* guilt which breaches of the traffic code involve.

Excessive Speeding

II. The morality of another serious offence against the traffic code—excessive speeding—calls for particular attention. Excessive speeding is listed by the public authority as the principal assassin of the road.

Drivers should spend some time reflecting that a motor vehicle is subject to the laws of nature—the laws of friction, centrifugal force, gravity and impact. As speed increases all the harmful effects of nature's laws are intensified, making a car more and more difficult to control until the margin of security ceases to exist.

Yet it is difficult to give a precise definition of speeding, because circumstances alter the danger in different cases. But it is certain that if the speed of a vehicle is such as to make the driver incapable of avoiding injury to others in a traffic emergency (that could reasonably have been foreseen) he is driving in a manner that violates the dictates of the natural law and sins in doing so. This is true even though he is lucky enough to escape a tragedy.

In order to curb this ghastly source of death and injury on the roads the traffic laws of some states have laid down certain speed limits in terms of miles per hour. A driver is bound to observe these speed limits under penalties of civil punishment if he is detected in violating them.

But does a driver commit a sin on every occasion that he may exceed the statutory speed limit? We consider that one could not defend such a position. The speed limit is a wise direction for the general body of drivers. But it is quite possible for a skilful and experienced driver to go a little above the statutory limit, especially on the open road, without at all endangering the life or property of anyone. In such cases it could not be said that his driving was a violation of the natural law. This observation supposes that the vehicle itself is in good mechanical order.

One circumstance, however, could seriously vary the opinion just expressed. A driver would certainly sin if he recklessly drove through a pedestrian crossing while it is being used, or particularly through a children's crossing, at a speed greater than that allowed by law. Young children are so irresponsible and heedless of danger that a driver is

strictly bound to exercise more than usual care when they are on the road, particularly when they are crossing the street by a legally recognized crossing.

"Driving under the Influence"

III. Another disturbing cause of death and injury on the roads is the lamentable practice of driving a motor vehicle after the driver has taken a quantity of alcoholic liquor, or drugs which have somewhat similar effects to those of alcohol.

The extent to which alcohol affects the competence of drivers is one of the most worrying problems for legislators, traffic police and civil courts. There is serious disagreement among authorities about the degree of intoxication that renders a man's driving dangerous to the public, and equal disagreement about the methods by which the degree of intoxication can be proved.

These things are matters for the legal and medical authorities to investigate and decide. We are not competent to define the precise threshold at which alcohol renders driving dangerous. We can, however, offer some considerations on the moral aspect of the dangerous habit of combining drinking with driving.

The Virtue of Temperance

In dealing with the moral aspects of driving under the influence of alcohol we are treating of sins against the cardinal virtue of temperance. The virtue of temperance may be defined as that good habit which enables a man to govern his unruly passions and sensual appetites in accordance with God's law and the guidance of sound reason. This is one of the fundamental moral virtues, and it has a very wide application to various kinds of human activity. Here we are concerned with only one application of the virtue of temperance, its sphere in moderating the use of alcoholic drinks.

The sin that is opposed to the virtue of temperance in this context is drunkenness. Complete voluntary intoxication by indulgence in alcoholic drink with the entire loss of one's reason is a grave sin. St. Paul includes drunkenness among the sins that exclude from heaven (*Gal. 5:21*).

Taking alcoholic drink in lesser quantities than that needed to produce complete intoxication is not a mortal sin. It becomes a venial sin if it involves any considerable deordination of the higher faculties of man. But

the reasonable use of alcoholic drinks is a perfectly legitimate action if it is governed by the virtue of temperance.

The virtue of temperance is thus a different thing from total abstinence. Total abstinence from all alcohol, if it is undertaken from some supernatural motive, is a most laudable discipline. But if it is rooted in the false theory that alcoholic drink is an evil thing in itself, or that sense pleasures are wrong, then it has no part in Catholic theological teaching. The Christian virtue of temperance does not attack the senses and their pleasures. It guarantees the pleasures of sense by imposing the rule of reason on their enjoyment.

What is the application of this teaching to the case of a driver who has taken too much alcoholic liquor?

It is obvious that a person who has committed a mortal sin of intoxication could not even get into a motor car, much less attempt to drive it.

A person who has indulged too freely in alcoholic drink, and who attempts to drive in that condition, has already committed a venial sin against the virtue of temperance before he starts out. But we consider that there is no parity between his sin of intemperance and the offence against the natural law which he commits when he assumes control of a potentially lethal machine while in that state.

One who by alcoholic drink has notably dulled his reflexes or diminished his judgment so as to render him an unsafe driver would grievously sin by driving a car in that condition. The reason is obvious. In that state of nervous and judicial instability a driver is in serious danger of becoming involved in an accident, and thus violating either the fifth or the seventh commandment as a result of his own intemperance. One is never justified in placing one's self in a situation like that, even though in a particular case one should happen to escape unscathed.

We are dealing here with the *objective* morality of a befuddled driver taking the wheel. In many cases it seems to happen that the driver himself does not realize that he is incapable of safe driving. Mild intoxication often makes men more self-confident and reckless than they would be when they are perfectly sober.

Our Pastoral advice on this melancholy subject is an earnest exhortation to our people to refrain from driving a motor vehicle if they have taken any notable amount of intoxicating beverage. It is better not to trust one's own judgment on one's fitness to drive. The "vinous veil" that spreads over a drinker's mind is a very treacherous aid to sound judgment. According to expert opinion, even the smallest amount of

alcohol affects one's vision, judgment, speed of reaction and sense of caution.

We conclude this statement with a simple "Driver's Prayer":

"Lord, lead me today in safety through the paths of this busy world. Help me to keep my mind and my eyes on the road while my heart rests in Thee. Let me see in each of those who walk or ride an image of Thee, dear Lord. Keep me in Your gracious care so that all my journeying may lead at last to Thee. Amen."



Laity and Liturgy

One of the neatest explanations of the liturgical movement we've seen was offered by Oratorian Father Louis Bouyer of the Catholic Institute of Paris who taught a summer course in Cleveland. An outstanding scholar in Sacred Liturgy, Father Bouyer says the movement is neither esoteric nor aristocratic, and doesn't want to get rid of Latin. It means getting everyone—clergy, choristers and laymen—to participate actively in Divine worship "and cease acting as patrons in a cafeteria." Its highest function is parochial singing of a solemn Mass as an act of worship. The lay apostolate and liturgical movements are complementary, he adds, because "they both stem from a rediscovery of the fact that the function of the laity is not just to receive, but also to give and take some responsibility for the life of the Church."—*The SIGN, August, 1958.*

The social adjustment of children is achieved most completely within the family among brothers and sisters where every member has his rights and duties and each learns to yield to the common good which is the good of the entire family.

The Child and "Life Adjustment"

NATIONAL CATHOLIC WELFARE CONFERENCE

THE most disturbing thing on the American scene during the past year was the launching of Russia's Sputnik I. That Russia could be far ahead of us in scientific and technical achievement was a blow to American pride.

Attacks were immediately directed to the American educational system. Criticisms have been broadcast of many "soft" courses, "life adjustment" series, and other educational fads. Educational theorists, school administrators, teachers, and the entire educational system in its institutional sense is now under fire throughout the country.

Almost unnoticed among the outcries were the statements of several outstanding research scholars that the lack of scientific and study achievements among our young people is due to the dereliction of educational function in the home.

These men pointed out that many parents were not encouraging intellectual pursuits in their children and were allowing them to become lazy in front of television sets, in perusing comic books, and were only

*An official statement issued by the Family Life Bureau, National Catholic Welfare Conference, to coincide with the observance of National Family Week, May 4-11, 1958.

concerned that their children learn the social graces in order "to make friends and influence people."

Parents as Educators

Since the beginning of the century the role of parents as educators has gradually faded under the attacks of the professional educators and the relegation of the begetting and education of children to a secondary object in the home.

No longer is the child primary and paramount in the consideration of marriage and the family. Our American concept of marriage makes its object pleasure and development of husband and wife.

Both the implicit and explicit objective of the young man and woman entering marriage today is the pursuit of romance, mutual sexual pleasure, companionship, a pleasant division of labor, and the acquisition of the maximum amount of labor-saving devices and comfortable conveniences.

Too frequently, even the children born to such a union are brought into the world only in order to extend the sense of well-being of the parents and to provide satisfactions to the parental instincts of the couple and to achieve the successes which their gradually aging parents could not reach; and hence extend to the parents a vicarious sense of personal accomplishment.

Professional educators, whether consciously or unconsciously, have aided and abetted this incomplete objective of marriage. They have suggested that parents do not have the specially trained skills to be proper educators for their children. They have decried traditional methods of discipline. By subtly suggesting to the children that their parents are inadequate, they have undermined parental authority.

Some have even placed "democratic" procedures into effect so that immature children decide by group activity what and how they are to study, when they are to play, and even which parental commands they will choose to obey or refuse to obey.

In the face of many such educational theories, many parents, already reluctant to accept parenthood as an objective for their marriage, have either gladly or guiltily surrendered their children almost from birth to the "experts."

New and beautiful educational plants, increases in teachers' salaries and better educational techniques in our schools are important, but they will be utterly ineffectual to solve both the intellectual and moral

problems of our age unless to marriage is restored its primary object of the procreation and education of children in both the intention of husbands and wives in entering matrimony and in the respect which educators give to the family.

It is true that the average parents cannot be expected to present to a child the formal scientific training necessary in modern life. Even were a parent capable in mathematics, biology, physics, English grammar, and so on, the technical ability to impart such scientific knowledge to immature minds would probably be lacking. However, though the parent can delegate this scientific training to the teacher as a necessary assistant in his work of education, we must not permit the teacher to treat the parents as mere educational delegates. In this role of teaching the parents are primary.

The first educative role of the parents is to provide an encouraging atmosphere for all pursuit of knowledge and virtue. Parental approval of intellectual interests, stimulating family conversations, and the elimination of excessively distracting recreation (such as excessive television viewing, frequent movie going, constant socializing on school nights, and so on) will develop intelligent youth, whether the parents have college degrees or not.

Secondly, parents must reclaim for themselves the role of "guiding" their own children. Cultural and spiritual values, personal attitudes, habitual virtues, interior and exterior self-control, and self-discipline cannot be taught in a classroom by word of mouth.

They must be absorbed from the values, the attitudes, the disciplines, the corrections, the warnings, the punishments, the rewards of the parents themselves.

Social adjustment, which lies deep in the personality, is achieved most completely within the family among brothers and sisters where every member has his rights and duties, and each learns to yield to the common good which is the good of the entire family.

In order to achieve this objective, a complete about-face must come into the minds of young people entering the married state today.

Parenthood again must become the prime objective of marriage, not only in fact, but in the (at least, implicit) intention of the young couple. Children must be allowed to exist, not because they are "wanted," but they must be wanted and loved because they exist!

And because their existence is not completed but only begun at birth, they must be wanted and loved throughout their growing lifetime so

that they can achieve the intellectual, moral, and spiritual maturity which makes a Christian citizen.

Home must again become a place where a child is wanted not for what he can do or contribute, but simply for the fact that he is.



The Liturgy and Society

A person who really understands what the liturgy is all about cannot help but be concerned with the injustice and disregard for Christian charity that surrounds us in our daily lives. In many respects the Mass is designed to prepare us to bring Christ into our world. When He gives Himself to us in Holy Communion, He is strengthening us so that we may carry Him out into our everyday occupations. The conscientious Christian who thinks with the mind of Christ cannot remain unmoved by the social evils which confront him at every turn.—*AVE MARIA, September 13, 1958.*

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